

# The Churchman

SATURDAY, AUGUST 31, 1878.

THE yellow fever is committing more direful ravages than ever before along the valley of the Mississippi. It is a time for help—for prompt, large-hearted help. The sick need it. The well need it. Possibly the terrible disease—which yet has, apparently, two months in which to scourge the inhabitants of the West and the South—may be checked in its course. At any rate the arms of our brethren who are laboring there in the face of death must be upheld. We have been enabled to send one hundred dollars to the Rev. Mr. McCracken, the faithful rector of Grenada, Miss., whose life has been spared till the time of this writing, in spite of his terrible labors there.

MR. MALLOCK and Mr. Matthew Arnold may say what they will about the future of the Roman Catholic Church because it appeals to the imagination and takes hold of the popular heart. The Old Catholics see, as the Reformers saw in the sixteenth century, that its weakness and its peril consist in a mass of dogmas and superstitions which, however they may charm the senses, only blight the understanding and corrupt the heart. Truth can save the Church, and an appropriate and beautiful ceremonial makes it to be loved and cherished; but so long as its faith and worship are corrupted by traditions and veiled in a sensuous religion, so long it must expect to excite opposition and distrust at the hands of those who wish to come back to the Faith once delivered to the saints. And this the Old Catholics seem to be honestly and earnestly doing.

THE decision in the Mackonochie case was telegraphed by cable a fortnight since and created sufficient interest to be published and commented upon by the American press generally. The impression has to a great extent prevailed that the pronouncing the sentence of suspension to be void was a decision in favor of Mr. Mackonochie's ritualism. Nothing could be further from the truth. The court consisted of three members, before whom the sole question was not the right or wrong of Mr. Mackonochie's teaching and practice, but is suspension *ab officio et a beneficio* a lawful penalty to be inflicted for *contempt of court*? Mr. Justice Lush, the junior judge, contended that it was. Mr. Justice Mellor, in taking the contrary view, did not hesitate to refer to the conduct of Mr. Mackonochie in remaining in a Church to which his practices were opposed. Neither of the judges expressed any approval of the defendant's conduct. This is, we

believe, the third time that Lord Penzance's decisions have been set aside on purely technical grounds.

As long as giving for Church purposes is kept down to the plane of a merely social obligation, there will constantly occur events which would be ludicrous if they were not painful. They are painful because they show how far distant men are from a just sense of their obligations to Almighty God. They are often painful, too, because they show that the dominant idea in connection with giving is to give as little as possible. In the Diocese of Melbourne, Australia, the threepenny-piece has been a source of considerable discomfort to the clergy, as it enables members of the congregations, without shirking "the plate," to give of their substance the smallest silver current coin. A worthy clergyman in Melbourne suburbs had been plagued by certain of his flock to such an extent by their parsimony that he decided to adopt a better plan than remonstrance to produce reformation. Instead of paying the weekly offertory of three pennies into the local bank he quietly placed them on one side. The result was marvellous. After some £90 of small coin had been withdrawn from circulation, sixpences and shillings took their place in the plate, and latest accounts speak encouragingly of the increased amount derived from the weekly contributions.

EVERY now and then the success of some fair in aid of a parish church is reported, and each success of that kind is supposed to prove the great value of such things. But we believe this to be without reason. It by no means follows that because much money is secured by a fair, the parish might not have received as much, possibly more, in some other way. Here are two illustrations. Within a few weeks, a garden-party was held in a flourishing parish in Connecticut, and the net profits were \$750. At about the same time there was a felt need of money in a neighboring parish of the same diocese. It was the universal conviction that the money could not be "raised" without a "fair." Vigorous preparations were therefore entered upon. But by degrees it came to be manifest that the matter was a great burden to those engaged in it, and they themselves felt that they would rather contribute money than undergo the necessary fatigue. The result was a subscription, which amounted in a few days to \$900, and the fair was superfluous. This indicates that what is accomplished by fairs may be accomplished without them. They are by no means the necessity that they are supposed to be, neither do they accomplish

what cannot be accomplished otherwise. They do no more, nor as much, as will be done by loving, earnest hearts willing to give of their substance as God has prospered them.

THE London *Times*, in a comment on the Lambeth Conference, says:

"There has been many a bishop at Lambeth who has owed no allegiance to Queen Victoria, but who has not therefore been in less hearty accord with the rest. What, then, is the Church to be called to which all these functionaries belong? English is too narrow. Catholic is broad enough, but it is indistinct, and for our purpose inaccurate. Anglo-Saxon would be at least tolerably correct. Whatever else is present or absent, the Anglo-Saxon element is the one thing which at some point or other is sure to be found. It gives the first stimulus, even in the rare cases in which it does not assume the direct personal guidance afterwards. We will not insist on the name. *It would be better, perhaps, to leave the irregular, wide-spreading society unnamed.* We shall be in no danger in any case of mistaking it for anything else, or anything else for it."

This we hold to be a very sensible conclusion, so far as it goes. Any one name (like the one for instance so commonly used—the Anglican Communion) indicates a purpose of consolidation; and any such purpose is surely to be deprecated. Such consolidations mark the beginning of departures from the primitive theory of Catholic unity. Did not Catholic unity under that theory consist in the entire communion of autonomous national Churches, preserving the Catholic Faith, continuing the Catholic hierarchy in its threefold orders, and showing the Lord's death till He come in a Catholic liturgy? And this under appeal ever to a free general council. The "proximate genus," as the logicians would say, to each of those subaltern species the national Churches, is the Catholic Church of Christ. There are no "subaltern genera" between them. So it was when St. Paul wrote to the Church at Corinth, the Churches in Galatia, and the Church of the Thessalonians.

THE truth is that the London *Times* can find no name for the thing because the thing itself does not exist. That is to say, the English-speaking Churches do not unitedly form anything at all. They are simply so many national Churches, and as their doctrine is pure and their organization primitive, it is a matter of course that they are at unity, in communion with one another. It is the natural condition of things in the Church that the national Churches



should be at once independent and at unity among themselves. The time will come when the German Church and the French Church and the Russian Church and the Churches in Asia and the English and American Churches and the national Churches throughout the world shall be at unity, in communion with one another.

The difficulty is that men suppose that everything which they see is of human origin. The unity of English-speaking Churches they consider a human achievement, and therefore it is a completed work, and therefore it must have a name. But the fact is that their unity comes from God, and is inherent in them because they are true parts of the Church. They can, however, be nothing more; they can be only different Churches laboring together, until in God's good time all other branches of the Church shall be freed from error. Then they can act together united as one body—even the body of Christ—the Church universal.

The letter just set forth by the bishops assembled at Lambeth recognizes distinctly the principle for which we are contending, when it speaks of the "Church of England and the Churches in visible communion with her." If it be true, as we have reason to believe, that the words used in the original draft were "the Anglican Communion," and that they were changed to their present form after discussion, they become more significant even than they are in themselves.

### THE TRANSMIGRATION OF HERESIES AND ERRORS.

"Heresies perish not with their authors," says Sir Thomas Browne, "but like the river Arethusa, though they lose their current in one place, they rise up in another. For as though there were a metempsychosis, and the soul of one man passed into another, opinions do find, after certain revolutions, men and minds like those that first begat them." It is on this ground that Democritus turns up periodically, and that that old sceptic Sextus Empiricus is always dying and reviving. It is a case of old souls in new bodies. "What godless theory of natural law," says Buchanan, "can compete with the Epicurean, as illustrated in the poetry of Lucretius? The errors of these ancient systems have been revived even amidst the light of the nineteenth century, and prevail to an extent that may seem to justify the apprehension frequently expressed on the continent of late years of a sort of semi-paganism in modern Europe." Heresies and errors are in fact so many ghosts which can never be quiet till they incorporate themselves, nor do they particularly care whether they take the body of a man or the body of a beast. What we have to notice is that they are not new and improved because they

go from one body to another, and though they occupy the forms of all animals.

It would be an instructive work to show how heresies and errors reappear under old guises. How do the modern theories of development differ from the old speculations that all things are derived from earth, or fire, or water? They are something less crude, perhaps, but we may recognize in each what has been called "that sottish humor and guise of atheists which inverts the order of the universe, and hangs the picture of the world, as of a man, with its heels upwards." Is protoplasm, for instance, our old hylozoic friend which was the original of all things, and which Cudworth calls a certain spirituous and counterfeit God Almighty. Has evolution no ancient kinship? "Strip it naked," says Professor Tyndall, "and you stand face to face with the notion that not only the more ignoble forms of animalcular or animal life, not alone the horse and the lion, not alone the exquisite and wonderful mechanism of the human body, but that the human mind itself—emotion, intellect, will, and all their phenomena—were once latent in a fiery cloud." Is that the old soul embodied which derived all things from "dead and stupid matter, fortuitously moved, or from atoms devoid of all forms and qualities, and having nothing in them but magnitude, figure, site, and motion as the first principles"? Do we really think we have got something new under the sun, or is it Democritus revived?

After all, perhaps this transmigration of heresies and errors is inevitable, and it may be as well to fight old enemies in new guises as to fight new enemies under forms which have nothing to distinguish them. We should rather like to believe that when Sextus Empiricus is dead he is dead altogether, and that Porphyry and Celsus took a final farewell; but it is something at least to have a "Thieves' Gallery," where the old rogues can be identified. It is simply a case of resemblances and "aliases," and all we have to do is to find the original, and show up the characters of old offenders. If, according to Plato, there is to be a revolution in every certain thousands of years, when all things shall return unto their former estate, it is a comfort to know that he too will return with the Sophists, and begin at once to tear off their disguises. The old heresies and errors may live nine or nine hundred lives, and take as many bodies as the shade of an Egyptian, but they can never incorporate and disguise themselves beyond discovery.

There is no occasion to be alarmed, therefore, though the spirits of departed errors seem to squeak or gibber as in the streets of Rome, and though every animal in Noah's ark is occupied by some antiquated ghost. Materialism,

atheism, pantheism are all as old as the world, and are likely to live as long as they can find an inhabitable body. There can be no doubt that they are especially vigorous and flourishing in these days, but the wise man tells us there is nothing new under the sun. The ghost of evolution, in fact, seems to have been travelling about for some thousands, not to say millions, of years, and to have occupied the body of every beast, bird, and vegetable known to the catalogue; but that does not make it any better or more worthy of recognition. All species of error and of unbelief have had their day so often that we need not be alarmed though they come upon us like the ten plagues of Egypt, and in as unshapely forms. In fact the ten plagues were virtually one soul in ten bodies, and were a type of the endless heresies and errors which trouble mankind and live by transmigration.

### MOSAICS FROM THE EUCHARISTIC SCRIPTURES OF THE CHRISTIAN YEAR.\*

#### ELEVENTH SUNDAY AFTER TRINITY.

One has not to look far to find how true the statement of the collect for this Sunday is that "God declares His almighty power chiefly in showing mercy and pity"; a statement so unhuman that it declares Him God, of whom it can be true, since the chief associations with *earthly power* or with *human strength* are those of force, if not of cruelty. The connection of this thought in the collect with the Scriptures that belong to it is, in the epistle, that powerful manifestation of God's mercy which arrested Saul, the persecutor, on the road to Damascus; the last appearance of the risen Saviour, in which "He was seen of Saul also as of one born out of due time." And in the gospel the same power is manifested, and with the same pity, in the forgiveness of the publican upon the very ground that he was "the sinner."

In like manner the plea that is built up on it finds instant illustration in both the Scriptures for the day; for in the one Paul, Paulus, the little one, "the least of the Apostles," the *ἐκτρομα*, the untimely and irregularly born, receives such a measure of God's grace that in "running the way of God's commandments" he labors "more abundantly than they all." And at the end, in no self-confidence, when he had "fought his fight and finished his course," the gracious promises and the heavenly treasure are, as obtained by him who saw "the crown of righteousness laid up for" him. Nor can we doubt that the figure of the pardoned publican in our Lord's parable illustrates the obtaining *here* of God's most gracious promise, and points the way to the heavenly treasure secured. Looking up from the under, because the human, side, the need of mercy and of pity, the two figures, of the proud Pharisee, Saul, humbled to call himself the least of the Apostles, and of the publican, with downcast eyes and smitten breast, represent one and the same person; the sinner, heeding the large measure of God's grace, and making that only plea which wins the exercise of Almighty power—the plea for

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mercy and pity, the plea of littleness and sin. There are few instances of a collect so closely connected with, and so richly illustrated by, the Scriptures to which it belongs, as there are few collects into which such fullness of devotion is condensed.

The epistle—which forms part of that great outburst, half argument, half anthem, of faith in the resurrection of the body—opens its comfortable words of assurance with the proof from revelation. As it goes on, it clinches this great truth by the masterly application of irresistible logic and accurate analogy. We are concerned here chiefly with that witness to the resurrection which comes by revelation to and through the Apostles; Christ revealing Himself to His “eye-witnesses and ministers,” to Cephas, and to every one of the Apostles, and to James, and to the “five hundred brethren at once,” probably on the mountain top of the ascension; and last of all to Saul himself on the road to Damascus. And the strong point which is brought out here is the unity and certainty of the Christian Faith; wherein “men stood,” and “by which men were saved”; and which, no matter who preached it, whether it were “I or they”; whether St. Paul, who received it by special revelation from the ascended Lord, or Cephas (not necessarily, it would seem, St. Peter), or the twelve; which faith is *one and sure*; “so we preach and so ye believed.” And it is a faith, even in the preface of its full statement, not only clear in its *definition*, that “Christ died for our sins, and that He was buried, and that He rose again the third day”; but clear also in its *application* of the truth. So that, with the light of that first Easter-day lying upon the hidden graves of many of those original five hundred who had died violent deaths, he could think of them, as *we* can think of dead men since Easter, as only “fallen asleep.” Thank God, as we read over the names of James and Cephas, and the twelve, recalling their abundant labors; and remember the more abundant labors of the least of the Apostles; and think of those five hundred unknown to us by name, whose “names are in the book of life”; we feel ourselves, through the power of the communion of saints, stronger for the duties of our obedience, as “compassed about with so great a cloud of witnesses,” who found grace so to run “the way of God’s commandments” as to “obtain His gracious promises.”

Looking a little closer into the likeness between St. Paul and the publican, in the humility that was common to them both, we ought at least to be struck with the permanence of their consciousness of sin, with their abiding sense of unworthiness, who are the accepted penitents of Scripture. We do not remember to confess our sins. We make haste to forget them on the first instant that we can think them forgiven. They, after assured pardon had sealed to them forgiveness, that they might be ever watchful, ever grateful, ever humble, carried through all their lives the remembrance, not of the pardon only, but of the sin. As David wrote the fifty-first psalm after “the Lord had put away his sin”; and as St. Paul, after years of abundant labor and of untold manifestations of the favor of God, carried, burned in upon his soul, the scene of Stephen’s death, to which “he consented”; and never forgot before Felix, or Festus, or Agrippa, or before his own converts to Christianity, that he had “persecuted the Church of God.” Plainly enough it is he that humbleth himself who

shall be exalted. And our dependence for grace here, or for the gracious promises hereafter, is the dependence of weakness and unworthiness on the mercy and pity of God.

We pass, by a natural and suggestive connection, to the overrunning fullness of teaching of our Lord’s parable of the “two men that went up into the temple to pray.” For, as though to rebuke that easy, superficial method of interpretation which shifts from ourselves and fixes upon others the unwelcome truths of God, we are prevented from a wholesale condemnation of the Pharisees, as from the condemnation of any *class* of men, by the fact that the humble man in the epistle, as well as the proud man in the parable, was a “Pharisee of the Pharisees.” Just so, in the parable of Dives and Lazarus, the torments of Dives do not imply that the possession of wealth is sin; since Abraham, in whose bosom Lazarus lay at rest, was an “exceeding rich man.”

Perhaps no parable of all that our Lord delivered has been more variously, more utterly, more unjustifiably perverted from its plain purpose than this. In fact, the very act of applying its warning to others than ourselves brings us within the reach of its condemnation; for it was spoken “unto certain which trusted in themselves that they were righteous, and despised others.” The sin of the Pharisee consisted in that he could stand in the presence of the Divine power, and mercy, and pity, not seeing, not feeling, not thinking of it; but seeing only himself to praise, and the poor publican to despise. And the grace of the publican’s position was in that he reversed all this, belittling himself to be *the* sinner, “ὁ ἀμαρτωλός;” and was so absorbed in the realization of the mercy before which he stood, that he was unconscious of the contempt, even of the presence, of the Pharisee.

The favorite modern theory about the Pharisees is like the communistic theory about wealth. For anybody to *have* riches in the radical estimate is sin, whereas the sin consists in “trusting in uncertain riches.” And so the Pharisee’s wrong was not in what he did, but in trusting in what he did; or rather in trusting in his doing of it, which meant trusting in himself. There is no more marked exemplification of this danger to-day than that which esteems itself, and seems to others, the very opposite of Phariseeism—the prevalent popular teaching misnamed “justification by faith.” Because it makes men rely for the assurance of their salvation upon their feelings, which are part of themselves. Afraid of the appointed means and seals of grace and salvation, lest, as they say, they put *a form* between their Saviour and their souls; yet in the end they put *themselves* between their Saviour and their souls, “trusting in themselves that they are righteous,” and too often “despising others.” On the other hand, they are not safe from this same sin who use these signs and seals. For to use them without the faith that sees God in them, and without the penitence that confesses our sin; to use them, trusting in our use of them, is to trust “in ourselves that we are righteous,” and too often “to despise others.” It is one of those cases where “he that thinketh he standeth must take heed lest he fall.” To use the terms of modern religious schools, whose very appropriation by anybody to himself is the very concentrated essence of Phariseeism, “the evangelical” or “the Catholic,” is equally and alike liable (the one in what he does, because of the way he does it, and the

other in what he does not do, because of his reason for not doing it) to the sin which our Lord condemned in the Pharisee of trusting in himself that he is righteous.

God forgive us all for the contemptuous antagonism with which we hold what ought to be abstract and personal truth, “despising others.” The fact is, there is a strange combination, almost a confusion, of elements in these two conspicuous characters of the parable: inasmuch as the Pharisee, with all his formalism, sets great store by his personal religion, his piety; and the publican, with no pretence, and no profession of tithe or fast, is, in his attitude and action, with downcast eyes and smitten breast, what men would call to day an extreme ritualist. If he had trusted, as men do come to trust, in posture or gesture, he would have been self-condemned, as the Pharisee was. And so the Pharisee, honest and pure, fasting and tithing, if he had *not* trusted in these things, but had said, “God be merciful to me a sinner,” would “have gone down to his house justified.” The line of difference and the point of distinction are between humbling one’s self and exalting God, and exalting one’s self and so belittling God. Every man must run the way of God’s commandments. And every man must realize that the grace by which he is enabled to run, and the gracious promises that reward his running, are the free and undeserved gifts of the mercy and pity of God.

The tendency of our day to a *minimum* of duty runs very readily into an exaggeration of the ease with which the publican was pardoned. There was more in his penitence than the unlifted eye, the smitten breast, and the single sentence of confession. The iron of a true conviction of sin had entered into his soul. He was a penitent, such as Saul was. And like Saul, to whom, as to us, the Christian seals of pardon are offered, the true penitent, *now*, must be justified by obedience to the commandments of God: “What wilt Thou have me to do?” “Arise and be baptized, and wash away thy sins.”

And in that same tendency, under the pretence of avoiding the Pharisee’s sin, we neglect to learn from his example certain duties which we ought to do. No one, of course, will presume to say that he was wrong in that he avoided extortion, injustice, and adultery. His wrong was that he boasted of his honesty and justice and purity. Precisely so, fasting and tithing were duties then, are duties now, much as it suits our self-indulgence and our stinginess to be warned from them, because their abuse became to the Pharisee an occasion of sin. The warning is not against fasting and almsgiving, not even against trusting in them, but against trusting in ourselves, and boasting of ourselves, for the discharge of duties which we owe to God. “Running the way of God’s commandments,” and “laboring most abundantly,” filling our lives full of good works and duty, and saying all the while, “Not I, but the grace God,” “by the grace of God I am what I am”; this is to run “so that we may obtain His gracious promises,” this is “to humble ourselves so that we may be exalted” to be “partakers of His heavenly treasure.”

WM. CROSWELL DOANE.

YE are the letter of Christ, ye are they who give Him character before the world. He represents you above, you must represent Him here.



## PRACTICAL ROMANISM.

The controversy with any error is, as a rule, beset with difficulties. It always involves more or less of patient investigation, often of elaborate research. It can hardly ever be conducted without processes of close reasoning, careful distinctions between things which differ, and dealings with abstract truth; and of all these things men are, to-day, utterly impatient. They not only fret under them, but, in the great majority of cases, they absolutely refuse to have anything to do with them.

Perhaps these remarks apply nowhere more entirely than to our controversy with the present Roman Church. For instance, take the claim of supremacy on the part of the Roman pontiff. What elaborate research into early cases, conciliar decrees, later aggressions, pretended donations, forged documents, and many other things, does resistance to this claim involve. The exhaustive treatise on this great subject has yet to be written. A syllabus of the topics which it brings up for discussion would fill a good sized volume. Or again, take transubstantiation. Here there is the same careful process of elaborate historical research, and besides, there are also reasonings, distinctions, abstract truths, which not all men have the power, and fewer still the will, to follow.

It is fortunate that the controversy is not shut up to subjects like these; most fortunate that there are certain fundamental and fatal objections to the practical Romanism of this day which cut deep and sweep widely; requiring, meantime, no greater strain on the reasoning powers than all can bear, and no greater stretch of attention than all ought to be willing to give. One cannot but regret that more attention has not been given to these plainer and more obvious things; that the controversy has so entirely drifted into the regions indicated above, and therefore has become just so far removed from the ken of ordinary readers and thinkers. One would not wish, assuredly, that the more recondite matters should have been neglected; only that the plainer and more obvious ones should have received their due share of attention.

Among these plainer and more obvious things is one which is, also, of supreme importance: it is the treatment by modern Romanism of the doctrine of redemption. The necessity of correct and scriptural teaching on this point cannot be overstated. It is so intimately concerned with, it enters so essentially into any true Christian life, that error in regard to it is fearful and fatal. A Church or a system of teaching which fails here, fails at the very point where failure is destructive of all its claims to obedience, be they what they may. Whatever may be said of or for those who, born and reared under their influence, have never known anything else, it cannot be safe for any soul voluntarily to place itself under its domination. Voluntarily to enter a Church, voluntarily to accept a system which depraves and perverts the doctrine of redemption, is to incur a spiritual peril which cannot possibly be measured.

The indictment which we bring against the Roman Church of to-day is that she does this very thing; that she depraves the scriptural and Catholic doctrine of redemption. The charge should be, in the first instance, stated in the clear words of the Abbé Guettée. No apology, surely, can be needed for the length of the extract:

"Down to these later times, the Roman Church had preserved, touching the dogma of redemption, the same doctrine as that of the Oriental Church. At present the greatest confusion reigns in her teaching. Some theologians maintain the ancient doctrines; others have invented new ones. These latter appear to have more authority than the former, and their doctrine is most nearly in accordance with the teaching of the papal bulls. Wherefore we may regard their doctrine as that of the Roman Church of to-day.

"The following are the principal points in which it differs from the doctrine of the Oriental Church and of the ancient Latin Church.

"1. Our own works are the origin of justification, for we merit the first grace. Consequently our justification is due to our own initiative, and not to the grace of God given us gratuitously for the merits of Jesus Christ. This doctrine, which is simply semi-pelagianism, is founded on the bull *Unigenitus*, received by the Roman Church as the rule of faith.

"2. The saints have possessed superabundant merits [*i. e.*, merits beyond what were necessary to secure their own salvation], and these form a treasury of merit of which the pope has the disposal, and which he distributes as he lists, to the living or the dead, by indulgences.

"This notion of indulgences, founded on the superabundant merits of the saints, is contrary to this Catholic principle: that no person can have, before God, any personal merit, and that all our merit is only that of Jesus Christ himself, which is applied to us, and by which we obtain salvation.

"3. The blessed Virgin Mary has been placed outside humanity, not having been conceived in original sin. She has concurred in our redemption; she is mediatrix as Jesus Christ is Mediator; she is the corollary of the Holy Trinity.

"These monstrous errors have passed to-day into the ordinary teaching of the Roman Church, as may be seen in works of the greatest authority. She has abandoned the exact notion of redemption, which consists in holding (1) that Jesus Christ is our only Mediator; (2) that He is the Redeemer of humanity without any exception; (3) that we are justified by our union with Him in faith; (4) that the beginning, like the completion, of our salvation is due to the grace of God given gratuitously; (5) that our merits are simply gifts of God, that is to say, the application which He makes to us of the merits of Jesus Christ; (6) that the saints have obtained salvation only by the merits of Jesus Christ, and that consequently the treasury of their merits is only an erroneous imagination.

"The Anglican Church holds the same doctrine touching redemption and justification as that held by the Oriental Church, as may be seen in Articles IX. to XV. inclusive. These eventually complete each other, and present the full Anglican teaching on justification by faith, on works which spring from faith, without which faith would be dead, and could not be the faith which justifies." ("Exposition de la Doctrine," etc., pp. 75-79.)

So far the Abbé Guettée. The first count in his strong indictment sets forth the fundamental error from which a doctrine has been wrought out as far removed from the teaching of Holy Scripture and the Catholic Church as the east is from the west. The error is that man takes the first step in the pathway

of salvation. If once it is admitted that men "may so prepare themselves for grace as to become entitled to it *congruously*, not as a debt which in strict justice God is bound to pay, but as to a grant which it is *congruous* in Him to give, and which it would be inconsistent with His attributes to withhold"; when in addition to this it is further said that works done in and by this *congruous* grace do so merit further grace *condignly*, as that the bestowal of such grace becomes a *debt* which God is bound to pay, then indeed the axe is laid to the root of the true doctrine of redemption. Then no one can wonder at the conclusion, doctrinal and practical, that was, in fact, reached: "*Congruous* merit was said infallibly to produce *condign*, and in the application of them to practical purposes both were thought principally to consist in various external works of piety and superstitious observances, the extravagant veneration of which extended the authority of the Church and augmented its wealth and splendor" (Lawrence's "Bampton Lectures," pp. 82-94).

The second count relates to what in the Romish system are termed works of supererogation. And the theory about these runs back into the matter just spoken of, and involves some other things which it were well if people understood.

Starting with the idea of merit and the notion that must needs go with it, of a sort of bargain in the matter of salvation, it is assumed that a certain amount of duty must be done in order to acquire salvation. This amount is enjoined in what are called precepts.

Besides those things, however, there are certain others not required—certain labors, lines of life, and renunciations which are not demanded of all. These are called counsels, or counsels of perfection.

Now when a person over and above the precepts fulfills also the counsels, then, besides doing what is necessary for salvation, he also accomplishes something more; and that something more is a work or works of supererogation, resulting in superabundant merits, namely, merits greater than are needed for the salvation of their possessor.

There is, undoubtedly, an element of truth here. But it is so perverted and twisted that it ceases to be truth and becomes most arrogant and fatal error. Assuredly the same pathway is not laid out for every life. To some narrower ways or wider fields are allotted than there are to others. Heroisms, sacrifices, destinies come to some that do not come to others. No one will deny this.

But just here come in two most important truths, the neglect of which has resulted in the perversion now in hand. In the first place, men may not lay out and arrange these ways of life and fields of duty for themselves; they cannot create these heroisms, sacrifices, and destinies. God alone does that, and those things come to men not from themselves, but from the ordering of Divine Providence. What our Lord said to His apostles applies directly here: "Ye have not chosen Me, but I have chosen you." Secondly, when these things do come from God to men, as the talents came in the parable, "We may not call them 'besides, over and above God's commandments,' because in the exceptional cases where men are called to them, to those they become God's commandments." So speaks the late Bishop of Brechin in his comment on Article XIV.; and he adds: "It is *arrogancy* to maintain that there is a certain fixed measure of obedience which God requires of us,



ing that nothing short of the perfection of Christ, and the standard of Christ, is our great exemplar. It is *impious* to say that any one, for the sake of Christ, does more than is required; the whole heart, and soul, and time, and gifts are His and at His service. His claim on us is illimitable; our best obedience is imperfect, and therefore at best we are profitable servants."

And yet plainly as these truths are set forth in Holy Scripture, it is on their implicit denial and the explicit assertion of their opposite errors, on just this arrogancy and imity, that the doctrine of works of supererogation, and of superabundant merits springing from them, is founded. And so this whole theory of a treasury of merit, so collected, is out to be nothing but a fond invention, as wicked as it is fond.

There being no treasury from which superabundant merits may be dispensed, one need not stop on the matter of their dispenser, the Roman pontiff, nor on the method of dispensing, namely, by indulgences. It is enough to say that he will look long in Holy Scripture who seeks for a dispenser of superabundant merits; and he will look as long as he seeks there for the indulgences of modern Romanism.

The practical working of such a system is, however, worth noticing. It shows what possibilities of perversion there may be in any system men set themselves about. While the Rev. Dr. Jarvis was in Rome he copied from the time—as many have done before and since—the grants of indulgences, remissions, etc., which so abound there, and, in his tract entitled "No Union with Rome," he thus sums up some of his observations:

How much, in the course of his life, might an able-bodied man effect, by following every day the rules laid down for his observance! At sunrise he might kiss the cross in the Colosseum, and obtain two hundred days' indulgence in a moment. He might hurry to the church of St. Pudens and St. Pudentiana, and during a half hour's mass secure to himself three thousand years' indulgence and the remission of a third part of his sins. Returning by the way of Ara Coeli he can recite the litanies of the most blessed Virgin at the ears of her who, by papal authority, is called the "refuge of sinners," and he has no hundred days more of indulgence, which he may either keep himself, or readily give to one of his dead friends. If he has three pauls (thirty cents) in his pocket, he may exercise his charity towards that mendicant still further by having a mass said expressly for his soul by one of the monks or by other priest, and thus deliver it at once from the torments of purgatory. Crossing once to the Mamertine prison he may gain twelve hundred years' indulgence, or on a Sunday or festival morning two thousand four hundred years, and the remission of another third part of his sins. Here also, if he has another thirty cents to spare, he can pay for another mass and liberate another friend from purgatory. Thus he may, before breakfast, every day of his life, obtain for himself more than four thousand three hundred years' indulgence, and the remission of two thirds of his sins, with only a little bodily labor; and for the expense of sixty cents he may liberate two souls from purgatory!"

What can be the result of such a system? Just what the excellent Fleury long ago predicted, "to diminish the horror of sin, and to cause people to neglect the correction of their

morals"? To what a mechanical routine is the Christian life reduced! What an utter perversion is the whole thing, theory and practice, of the doctrine of redemption!

Thirdly, it is said, and truly, that the dogma of the immaculate conception depraves the doctrine of redemption. It does this in two ways: First, by excepting the Virgin from "that fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam," it places her outside the limits of humanity, and therefore of redemption, and that in plain defiance of the teaching of God's Word. This is not the place to trace out the steps by which the beliefs of the earlier doctors that Mary was born in original sin and fell into actual transgression, was departed from until the monstrous declarations of the Decree of 1854 were reached. Scholars know where to look for the proof of this, and that is all that need be said.

The second depravation is, however, the one we have specially to consider; the rather, because while it rests on the former, it touches more immediately and directly on the practice of believers.

If any one truth is clear from Holy Scripture, it is that our blessed Lord is the one sole and only Redeemer and Mediator. Of course this great truth does not exclude the Father and the Holy Spirit from the redemption and mediatorial work. The Father sent the Son to be the Redeemer and Mediator, and the Father and the Son sent the Holy Spirit to make effectual and administer that redemption and mediation, until the coming—the *Παρουσία*—of the Lord himself. But all created beings are excluded from any share in those great mysteries, except in so far as they may be indirectly employed as agents in carrying out the Divine purposes. No such employment, however, can warrant their being addressed or spoken of as sharers in the work itself.

Now what is the way, to-day, in which the Virgin Mary is addressed and spoken of throughout the Roman Obedience? To answer that question, one needs only to refer to Dr. Pusey's "Eirenicon"—where, surely, things are not likely to be overstated—and to put together the titles and the statements that are there accumulated. "The evidence," as the author says, "lies not in any insulated passage of a devotional writer, but in formal answers of archbishops and bishops to the pope as to what they desired in regard to the declaration of the immaculate conception as an article of faith." To these extracts are added some others from accredited Roman theologians.

These, then, are some of the titles: "Companion of the Redeemer"; "Co-Redemptress"; "Authoress of Everlasting Salvation"; "She bears together with Him [Christ] all the titles and names which are wont to be ascribed to Christ, and is rightly called Redemptress, Restoress, Mediatrix, Authoress and Cause of our Salvation"; "not only the middle point of mankind, but the centre of the universe"; "the associate and coöperatress of the merits of Christ"; "mediatrix not of men only, but of the angels."

Quite in accordance with these titles are the statements of accredited theologians. Let three specimens suffice.

1. "If you ask how much help and aid the Virgin gave to the common salvation, I have said boldly that Christ the Lord obtained nothing by His merits, either for us or for the Virgin herself, which the virgin mother

of God did not also gain out of congruity (excepting always the original and first grace with which the Virgin was gifted). . . . Hence it follows that the virgin mother of God, from the aforesaid congruence, so obtained of God the common salvation of the human race, *that even the extinction of original sin is also to be referred to her.*"

2. "After the manner of a priest, acting in a manner together with her Son the Priest, *she offered to the Eternal Father the sacrifice of redemption.*"

3. Long ago it was said by the greatest of Roman commentators, "As often as we eat the flesh of Christ in the Eucharist, so often do we in it really eat the flesh of the blessed Virgin. For the flesh of Christ is the flesh of the blessed Virgin." To-day this is developed into the following statements: "We maintain a co-presence of Mary in the Eucharist. This is a necessary inference from our Marian theory, and we shrink back from no consequence;" and again, "We are inclined to believe an essential co-presence of Mary *in her whole person*, with body and soul under the sacred species."

"This," says Dr. Pusey, "is deliberate and dogmatic language." Nor is it isolated language. Its spirit pervades the whole of the new-fashioned theology of Rome. And under Jesuit influence it is spreading and extending. Leo XIII. may not be at heart the Marian that Pius IX. was. But he can neither reverse the Decree of 1854 nor check the Jesuit influence. "There never seems to be enough done," says Janus, "for the glorification of Mary."

Practically, how does this pervading doctrine work itself out? It takes from the Lord His character as the Redeemer and only Mediator. It changes His Divine command, "Come unto Me," into the papal injunction, "Go to Mary." And therefore it destroys the true doctrine of redemption.

To what depths of the sickliest sentimentalism had it brought a man like Frederick William Faber, when he could write, "Think of me amid the glories of Christian Rome on those Sunday evenings in October, all dedicated to *dearest Mama*." "It is a great thing to be putting one's self in the way . . . of doing the utmost one is capable of for the glory of God and *the love of dear Mama*." "By the grace of God and *dear Mama's help* I hope to steer my little crew," etc. "God does not often give a man two opportunities for a holocaust; doubtless, *my dearest Mama* has obtained this for me." And this, we suppose, is reverence towards her whom all generations were to call blessed!

Perhaps it were well if this were the worst. But it is by no means the worst. The whole tendency, the necessary result of all this new theology, is to present our loving Lord as an austere, harsh, unloving, repellent being, while it is Mary that "is nearest to us and the most suited to our capacity"; it is Mary that "repels none," is "good and tender," and has "nothing in her austere and repulsive." Of her it is said, "She is so charitable that she repels none of those who ask for her intercession; . . . never has it been heard, since the world was the world, that any one has confidently and perseveringly had recourse to our blessed lady, and yet has been repelled." Well may the author of the "Eirenicon" add: "For this argument to have any force, it must be implied to be possible that any could 'confidently and perseveringly have recourse to our Divine Lord and yet



be repelled,' which is, of course, contrary to the Gospel."

In such ways and by such methods has modern Romanism destroyed the doctrine of redemption. Voluntarily to submit to a system which does that cannot be safe. The "leprosy has eaten deep into the wall," and the house is no secure place of refuge.

#### ENGLAND.

**AMERICAN BISHOPS AT A SOCIETY ANNIVERSARY.**—The recent anniversary of the Bath and Wells Diocesan Societies was attended by the Bishops of North Carolina, Long Island, Central Pennsylvania, Wisconsin, Albany, Pittsburgh, and New Jersey. After a sermon in the cathedral by the Bishop of St. Albans, the annual meeting was held in the chapter-house. The bishop of the diocese, in his opening address, said he felt strongly that the visit of the American bishops to England was not only a strength to the Church, but that it would strengthen the good feeling between Englishmen and Americans; and his own desire was not only to welcome them as brethren in the Church of God, but as members of a great community of the United States of America. On the motion of Mr. Paget, M.P., a resolution was adopted rejoicing in the presence of seven bishops of the American Church, and regarding the occasion not only as one of the deepest interest historically, but also as one that testified to the unity in faith, the knowledge of which it was the object of the societies to promote. The Bishop of Pittsburgh returned thanks. The Bishop of Long Island moved the following resolution, which was unanimously agreed to:

"That this meeting sees in the Lambeth Conference, which has just concluded its sitting, a proof of the life and activity of every branch of the Anglican communion, and therein an incentive to renewed exertion on the part of the Bath and Wells Missionary Candidates' Association in the training of fitting candidates for the ministry in foreign lands."

**THE LAMBETH CONFERENCE ON RITUALISM.**—With respect to this subject a correspondent of the *Guardian* writes: "There is another matter on which I think you should be informed, and which has been not correctly described by the writer in the *Standard*. On the very best authority I can state that there was perfect unanimity amongst the bishops on the question of the ritual resolution as finally passed. It is of the utmost consequence that this should be widely known. Enough has not been made of this point. There was not one dissident among the bishops. Then as regards the resolution about confession (the other crucial question), only two bishops dissented, but this only as to the metaphysical import of the word 'encourage.' These two bishops were Colombo and Bombay. But finally, the former, having heard the matter argued and explained, at length fully and freely withdrew his opposition, and was understood to speak for the Bishop of Bombay also; so that at last the resolution was passed *nem. con.* I have this from two bishops speaking at separate times, and it is of great consequence that the Church should know that the bishops were really all of one mind and one voice on these two important questions. The *Standard's* account would rather leave a different impression." The following is an extract from another private letter: "The conference has been very interesting work, especially as comparing it with that of 1867. It has lacked the great topic (Colenso) which gave life to the last, and the great men—Selwyn, Gray, and Wilberforce; but it has, I think, been more practical, and full of the best results as to making men known to each other. I would, as an instance, say what a good impression the Bishop of Colombo has produced upon those most inclined to dislike him."

**MIXED MARRIAGES.**—An important decision in reference to the children of mixed marriages has been given by Vice-Chancellor Sir Richard Malnes. Mr. Ellis, a Protestant, married the daughter of Lord Camoys, a Roman Catholic. Previous to the marriage it was understood and promised that the children should be educated as Roman Catholics. Accordingly the mother had them so educated, but in opposition to the will of the father, who determined so send them from

home to be placed under the tuition of a Protestant clergyman. Mrs. Ellis petitioned the court that such directions should be given for the custody and education of the three surviving children of the marriage as should admit of their being brought up as Roman Catholics. The court decided that the children of a marriage must be brought up in the religion of the father; that a promise made by a father before marriage that the children should be brought up in a religion contrary to his own was not binding. He could revoke any promise of this nature and could enforce the education of his children in his own religion, and he had also power to direct that after his death the same education should be continued. In this case his lordship was of opinion that Mr. Ellis did make such a promise, that he changed his mind afterwards, and that he was at liberty to do so. The petition, therefore, could not be sustained, and must be dismissed. If Mr. Ellis was determined not to give way, then his lordship was bound to tell Mrs. Ellis that by the law of England and by the law of Christianity it was the duty of the wife to submit to her husband, and if Mr. Ellis had made up his mind to have the children educated in the Protestant religion, it was her duty to submit to his wishes, and by that means only could she bring about the happiness of her family.

The petition was then dismissed, with costs; and an order was made, upon a summons by Mr. Ellis for a direction as to the education of the children, that they were not to be taken again to a Roman Catholic church, and that they were not to be taken to confession, and that Mrs. Ellis was not to inculcate in their minds any of the distinctive doctrines of the Roman Catholic Church until further order.

**BISHOP HOLLY IN WESTMINSTER ABBEY.**—On Thursday, July 25th, for the first time in the history of Westminster Abbey, a sermon was delivered there by a colored divine, the native Bishop of Haiti. Taking for his text St. Matt. xx. 23, "Ye shall drink indeed of My cup, and be baptized with the baptism that I am baptized with; but to sit on My right hand, and on My left, is not Mine to give, but it shall be given to them for whom it is prepared of My Father," the bishop spoke in singularly pure and well-pronounced English on the meaning of these words with regard to modern missionary enterprise, his remarks being listened to with the utmost attention by the congregation.

**STRATFORD ON AVON.**—On Wednesday, July 24th, many of the bishops who lately took part in the Lambeth Conference arrived at Stratford-on-Avon, and after visiting Shakespeare's birthplace and other objects of interest proceeded to Shutter Hall, where they remained for a time the guest of the Vicar of Stratford.

**THE MACKONCHIE CASE.**—It has already been announced that a writ of prohibition has been issued restraining Lord Penance from proceeding with the suspension of Mr. Mackonchie. The whole case may be briefly stated as follows:

In the suit of Martin *vs.* Mackonchie, which was instituted so far back as June, 1874, under the provisions of the Church Discipline Act (3d and 4th Vict., c. 86), the promoter complained of several breaches of the ecclesiastical law, principally with regard to the use of ornaments by the minister and to ornaments in the church. The case was heard before Sir Robert Phillimore, the Dean of Arches, who, on the 1st December, 1874, pronounced judgment, by which he directed that Mr. Mackonchie should be suspended *ab officio* for six weeks. From this decision Mr. Mackonchie appealed to the Privy Council, but having abandoned his appeal the decree took effect, and Mr. Mackonchie was suspended for the period named. On the 18th of March last he was served with a notice of motion to appear before Lord Penance in the Arches Court, but he did not do so, and on the 29th he was served with a second monition, warning him to abstain from the practices referred to in the former monition. He was thereupon served with a further notice to appear in the Court of Arches on the 11th of May, but he did not appear, and in his absence Lord Penance proceeded to deal with the application then made to him, that he should take such steps as he thought fit to punish Mr. Mackonchie for his contempt of the decree of Sir Robert Phillimore, the Dean of Arches, and also

of the monition of Lord Penance, warning him to pay obedience to the previous monition. On that occasion the learned judge reserved judgment, but a few days before the application for a prohibition was made to his court, his lordship made a decree by which he suspended Mr. Mackonchie for three years *ab officio et a beneficio*.

Against this a rule of prohibition was obtained on the ground that it was not lawful to inflict suspension as the punishment for contempt. Fine or imprisonment only were known to the courts. Mr. Justice Lush was in favor of dismissing the rule of prohibition and enforcing the decision of Lord Penance, because the acts of the defendant involved a contempt of the Court of Arches, but they also amounted to much more, as they constituted a distinct ecclesiastical offence; they were done not only in defiance of a monition of the court, but also in defiance of the law as declared by the court which is the constituted authority in such cases. If the defendant's argument was right, a monition to abstain from illegal acts would for the future be nugatory. Irregularity of procedure was matter of appeal, not of prohibition, and the appeal was given to the Privy Council, not to the Queen's Bench. He declined to enter into the question whether precedents did or did not sanction the course of procedure which had been followed. Every clergyman was bound to obey the Court of Arches, as he was to obey every other branch of the law of the land. In his opinion, therefore, no excess of jurisdiction had been committed, and the rule ought to be discharged.

Mr. Justice Mellor, on the contrary, was in favor of confirming the rule prohibiting the execution of the sentence of Lord Penance. He said that the Judicial Committee of the Privy Council was as much liable to have its judgments reviewed in this court as was the old court of delegates which it had superseded in ecclesiastical matters. He considered also that the defendant had committed a fresh and distinct offence against the law ecclesiastical, entirely apart from that on which he had been sentenced to suspension by Sir Robert Phillimore. Lord Penance had therefore no jurisdiction to condemn him to a sentence of suspension applicable to a particular offence without further letters of request from the Bishop of London, in whose diocese the offence was committed. That the conduct of the defendant was deserving of high censure for remaining in a Church to which his practices were opposed might be true, but that was not *ad rem* to the present question. He thought, therefore, that the rule ought to be made absolute.

The lord chief justice had gone through all the writers on the subject since the Reformation, and had found not the faintest trace of any authority to make a monition superadded to a sentence the means of exercising summary jurisdiction over an offender for all time to come. He found no instance of a proceeding *in poenam* where the offence was against the ecclesiastical law. No person might affirm that an offender would again offend. If an offence should be repeated no power could withdraw it from the ordinary operation of the law and the necessity of a fresh prosecution. The only coercive process for contumacy by the Ecclesiastical Court was excommunication; suspension was not mentioned by the writers on ecclesiastical law as a coercive method. The way of proceeding now was by pronouncing a party contumacious, and issuing a *significavit* to the Court of Chancery, which then ordered the defendant to be imprisoned. All the authorities were agreed that the only penalty for contumacy was imprisonment, and this was not intended as a punishment, but in order to overcome the contumacy. In a penal suit, as a definitive sentence would not warrant a repetition of the punishment except upon another conviction, therefore he must conclude that the monition of Sir R. Phillimore superadded to the sentence was *ultra vires*, and, *a fortiori*, it resulted that the sentence pronounced by Lord Penance was *coram non iudice*, and altogether void. The last question was whether this was a case in which the prohibiting powers of the Queen's Bench could be applied. He thought it was. The Court of Arches had gone beyond the limits of its power. Where a court took upon itself to treat a matter as of summary jurisdiction which, according to the law of the court itself, could only be dealt with as a matter of penal jurisdiction, and passed a sentence like



that of suspension from office and benefice for three years, the proceedings were not only irregular, but also inoperative; and it was for the high court of justice to interpose to prevent the execution of such a sentence. The rule must therefore be made absolute.

**GROWTH OF THE CHURCH.**—Archdeacon Hamilton, 6f Lindisfarne, in a recent address said: "It may suit some to quote the discredited statistics of 1851, and which the truth-loving Lord Palmerston wished to have corrected by the census of 1861, but which was prevented by those who are satisfied for all time to come with the figures of the former date. But it is only just that conscientious Churchmen should be supplied with a few figures and facts upon which they can, with thankfulness, rely with regard to the diocese in which they live. In 1821 the population of the Diocese of Durham was 406,638, in 1871 it had increased to 1,071,735; or, to take Northumberland, including Newcastle and Berwick, the population in 1821 was 198,000, and in 1871, 386,000. The number of clergy in this diocese in 1821 was 219, and there are now 569, while the number of parishes has risen from 169 to 368, being an increase in half a century of 350 resident clergymen and 227 parishes. The corporate property of the Church is exaggerated until it is placed at double its real amount, while our bishops are represented as being overpaid, but those who know what is required of bishops in these days best realize that their well-guided munificence and charity leave them but little for themselves and for their families. The bishop of this diocese enjoys one of the largest endowments of the Church, and I verily believe that every shilling of our present bishop's episcopal revenues finds its way into some channel of benevolence or charity. It would indeed be well for the opponents of the Established Churches of England and Scotland, in all Christian kindness to remember that Holy Scripture doth condemn as sins envy and jealousy.

**PERRANZABULOE.**—The renowned and venerable church at Perranzabuloe has been reopened. Few churches have more interesting traditions connected with them. Far back in the early days of Celtic Christianity—probably as early as the fifth century—St. Piran, so the legend says, came across from Ireland to Cornwall on a millstone. And the Bishop of Truro pleasingly and ingeniously puts new life into the old legend by suggesting that this was only a bold, picturesque way of saying that St. Piran came over to teach the Cornish Celts "to grind the bread of life for themselves." St. Piran set up an oratory on the sea coast of the present parish of Perranzabuloe; and near by, at a much later period, a church was built. But all the surrounding hills are overblown with sand, and during the latter part of the last century the church was fast being overwhelmed. The sextons of several generations had cleared the sand from the doors at occasional intervals; but this eventually became so great a labor that the parishioners came to the conclusion that they had no other alternative but to move the church further inland. They accordingly fixed upon a site in about the centre of the parish, and then commenced removing the old church piecemeal—a proceeding probably unique in the history of church building. They carried the arcade, the mullions of the window, the old font, much of the old carving, some of the sculptured stones, and three stages of the tower—apparently thinking the fourth was of no particular consequence to the harmonious outline of the exterior—all to the new site, and utilized them in the new building, and generally they utilized them in such excellent keeping with the ancient edifice as to reproduce all its principal characteristics. Some of the splendid oak carving, however, they put to a very bad use. They turned it face downwards, and made it do duty for flooring, and when, during the recent restoration, it was taken up, it was found to be quite rotten. With the rest of the carving, however, they made a kind of screen to go round the old font, which stood near the tower arch; and this carving has now been very wisely utilized, partly for a pulpit and partly for the ornamentation of the tower wall. The church was removed in 1804, a tablet now on the north wall stating that in that year the first stone of the new church was laid, "the greater part of the expense being defrayed by the liberal subscriptions of the per-

sons whose names and benefactions are here recorded." The building as it now stands consists of nave, chancel, south aisle, north and south transepts, and tower. The chancel was restored some time ago, and now the rest of the building has been thoroughly renovated.

**SELWYN COLLEGE.**—The following is part of the appeal now being circulated amongst Etonians in aid of the memorial to Bishop Selwyn: "Within the last few years ancient foundations, intended for the encouragement of poor students, have been thrown open to competition. The emoluments are in consequence passing into the hands of rich men rather than poor, i. e., of those who can afford to pay for previous tuition in order to secure success and distinction for their sons. Hence poorer parents are being gradually excluded from the advantages hitherto offered them, and a valuable class of students is compelled to pursue other paths of life. To meet this loss of opportunity formerly given to parents with large families and of scanty means, a desire is felt to lay the foundation of a college, the avowed purpose of which shall be to embrace all the advantages, without incurring the heavy expense, of an ordinary university education. Bishop Selwyn, as a boy at Eton no less than afterwards throughout life, was remarkable for his inexpensive and simple habits. Foremost in all active manly pursuits, diligent in school work; he commenced at Eton the frugal, self-denying ways which, in the arduous duties of missionary labor, helped him, by the blessing of God, to win for himself a name so great and truly noble. His life and character, therefore, may well be taken as the type or model of the principles which should mark the conduct of the proposed 'Selwyn College.' A true son of the Church of England, a genuine specimen of Eton, to which he was devotedly attached, he throws around the place of his education some portion of the credit attached to the name he leaves behind him."

**NEW CHURCHES IN SHEFFIELD.**—Owing to the great lack of church accommodation in the densely crowded districts of Sheffield, a scheme for providing new churches in these neighborhoods was set on foot by the late Vicar of Sheffield, the present Bishop of Sodor and Man. The scheme included the erection of nine churches within five years, at a cost of £50,000. The foundation-stone of the first of these churches was laid on Tuesday, in Ecclesall Road, Sheffield, by Mrs. Thomson, the wife of the Archbishop of York. His grace, at the conclusion of the ceremony, delivered an address, in the course of which he said they were doing this great work of church extension from the motive which actuated Christian people throughout the world, and which had brought Christianity to the front of all civilization. There was a time when the Church loitered in the background, and was at the rear of the various religious denominations—a time when people spoke slightly of her, and thought she lacked energy. That time had passed, he hoped, forever; and at Sheffield, at all events, they had a large staff of united clergy, anxious to do a good work. He hoped and trusted that the Church of England was now showing herself in her true colors as a Church which was doing the work of Christ from no selfish motive. Already had the work of the Church Extension Society been felt, especially among the working classes. As one result of the movement, he was pleased to state that he addressed 4,000 workmen in Sheffield some time ago, and he was remarkably struck with their intelligence and attentiveness. In fact, he hoped to see the day when the workmen would not know the meaning of rattening, and when they would remember it merely as a tradition.

**IZAIAK WALTON.**—The admirers of Izaak Walton have caused to be executed, by Mr. R. C. Belt, a bust of the renowned fisherman, which was unveiled in St. Mary's, Stafford, on the 9th of August.

**ASSAULT UPON A BISHOP.**—The Bishop of Sodor and Man, while driving out with his wife, passed near some navvies who were standing by the roadside. One of them took up a large stone which he threw at Mrs. Hill, inflicting a severe wound upon the head. The bishop jumped from his coach and pursued the villain, who threatened him with knife and club, but who was at length overhauled and arrested by

two policemen. He was arraigned upon the double charge of assaulting Mrs. Hill and attempting to stab the bishop. The lady is severely but not dangerously wounded.

**THE CONFERENCE PROCEEDINGS.**—The authorized account of the proceedings which has been promised is not, we are told, to contain an account of the debates. The *Record*, having allowed to appear in its columns a report that the "Letter" was not authorized by the conference itself, now qualifies the statement by saying that it is alleged that this letter, although in the form of an encyclical, was by some accident not actually adopted by the conference; but whether there has in this respect been any technical informality, it no doubt expresses the mind of the conference.

**ANOTHER PROSECUTION.**—The *John Bull* announces in a postscript that the Church Association is about to commence fresh proceedings against the Rev. Pelham Dale, rector of St. Vedast Foster, City, for alleged ritualistic practices, and the Bishop of London has appointed the Bishop of Exeter to act for him in the prosecution, as the benefice is in the alternate gift of the Bishop of London and the Archbishop of Canterbury. We hear Mr. Dale is well satisfied with the selection, as he feels quite certain the Bishop of Exeter will act with perfect fairness in the matter.

#### IRELAND.

**LORD JAMES BUTLER'S SECESSION FROM THE CHURCH OF IRELAND.**—Early in the month of July the papers announced the fact that Lord James Butler had ceased to be a member of the Church. Judging by his speeches in the general synod, of which he was for a few years a member, we never could look upon his lordship as a genuine Churchman. He brought forward motions for "revising" the Prayer Book, which were in direct opposition to the doctrine of the apostles and of the Church of Ireland. Fortunately for us, the learning of our episcopal bench and clergy enabled them to bring forward convincing arguments in favor of a conservative action, and caused the synod to withstand the force of his lordship's eloquence which in debate is of no mean power. The Dublin correspondent of *Church Bells* informs us that his lordship is now a constant attendant at Merriam Hall. Here he will, we trust, be able to find some form of belief amongst the multitudinous divisions of the Plymouth sect to harmonize with his own peculiar views.—*Irish Ecclesiastical Gazette*.

**MOB AT BELFAST.**—A large mob made its appearance unexpectedly in the streets of Belfast on the night of Thursday, August 1st, and attacked three Protestant churches and the private residences of a number of Protestants. A band which accompanied the mob played several national airs. For a time the town was in a very excited state.

**DISTURBANCE AT A FUNERAL.**—An extraordinary scene occurred at Bandon, county Cork, on the occasion of the burial of a Mrs. Loane, the wife of a Protestant trader in the town. It was alleged this woman had become a Roman Catholic before her death. The husband denied it, and invited two Protestant clergymen to perform the burial service. Two [Roman] Catholic clergymen also attended—one, the parish priest, asserting that at her own request he had received the deceased before her death into the Roman Catholic Church. The priests were accompanied by a large crowd of coreligionists, who seized the coffin and carried it off through the town to the church-yard, the Protestant clergymen walking in front. The church-yard being locked the crowd hooted and shouted to break in the gates, and a poker was produced for that purpose. By the advice, however, of the magistrates present the gates were opened. The coffin was then borne amid cheers into the churchyard, and in the midst of a scene of great excitement, the Roman Catholic burial service was performed over the remains.

#### FRANCE.

**MARRIAGE OF FRENCH PRIESTS.**—A decision has recently been given by one of the courts of France which may have an important influence upon future legislation in that country. Some thirty years ago a priest seceded from the



Roman Church, renounced his orders, and lived as a layman. He was married by the mayor, and no question has been raised as to the validity of his marriage and the legitimacy of his children. A year ago he died, and the court of cassation has decided that the ex-priest's marriage was illegal, and that his children have no claim to inherit their father's property. The ruling is based upon the terms of the Concordat, which expressly declares that unfrocked priests must not marry. But this decision will not be suffered to pass unquestioned. Many eminent lawyers, the elder Dupin and M. Dufare among them, have been of opinion that civil magistrates have no right to refuse to marry any person whatsoever—not even priests actually in orders. The celibacy of the Romish priesthood is, as all writers on Church law are agreed, a question of discipline, not of dogma; and consequently priests who refuse to submit to it should be amenable to ecclesiastical penalties only. The Church may excommunicate the priest who marries, and decline to give his civil wedding religious consecration; and the State, by virtue of the Concordat, may approve this action and deprive the excommunicated priest of the privileges he enjoyed while in orders—*e. g.*, the exemption from bearing arms. But, as French law does not recognize religious vows of any kind, it is difficult to see how it can consistently make an exception in the case of those of the priesthood. This is a question which will certainly be mooted in consequence of the recent judgment, and it must perhaps lead to new legislation. It is a very serious judgment, and must interest a considerable number of foreign women who have married French clergymen in ignorance of their antecedents, or from the belief that, having renounced their sacerdotal character, they were free to marry. The number of priests who have been expelled from the Church for misconduct, or who have left it from conscientious scruples, is larger than is generally supposed. It is estimated that in France 100 priests each year return to civil life.

#### SWITZERLAND.

**CONSECRATION.**—On Sunday, August 25th, Bishop Littlejohn consecrated the new church built by the American residents in Geneva.

#### CANADA.

**ONTARIO—Ordination.**—The Rev. Mr. Read, of Kemptville, was ordained deacon at St. Mildred's church, Canterbury, on the 30th of June, by the Lord Bishop of Ontario, under special license of the Archbishop of Canterbury. Mr. Read will act as a missionary in the Diocese of Ontario.

**KEMPTVILLE**—The Rev. Mr. Stannage, rector of Kemptville, who has been absent in England for the past three years raising funds for the erection of a number of churches in his parish, has returned, and with great success. The reverend gentleman was presented with an address on his return, expressing thankfulness for his great success and happy return. Mr. Stannage has raised \$4,280 towards \$15,000 required to erect the Archdeacon Patton memorial church. He has collected enough in England to endow the church at Oxford Mills with three thousand dollars and a parsonage house, depending also upon a good deal of help from the people themselves, which I am informed is being done in the three other places where churches are being erected. There are thus in the course of erection five churches in a mission which does not contain a single rich man.

#### MEXICO.

**ENGLISH SYMPATHY WITH THE REFORMATION OF THE CHURCH.**—The presiding Bishop of the Church in the United States has received a copy of the following resolution, passed at a meeting of the Anglo-Continental Society, held at Farnham Castle, Surrey, England, July 31st, 1878, under the presidency of the Lord Bishop of Winchester; the Rev. Dr. R. J. Nevin, secretary:

*Resolved*, That this meeting expresses its sympathy with the American Church in the measures which it is taking to encourage a reformation within the Church of Mexico, based upon primitive and Catholic principles.

#### VERMONT.

**WEST RUTLAND—Laying of a Corner-stone.**—On the afternoon of Wednesday, August 14th, the bishop of the diocese laid the corner-stone of Grace church, at this place, with the usual ceremonies, assisted by the Rev. Messrs. Walter Mitchell, of Rutland, and James T. Franklin, of Middlebury. Among the articles deposited in the stone was a Bible, Book of Common Prayer, the names of the bishop of the diocese, the rector, wardens, vestrymen, other officers and building committee of the church, and the subscribers to the building fund, and a copy of THE CHURCHMAN of August 10th, 1878.

After the laying of the stone, the Rev. Mr. Mitchell, rector of the church, made a brief address of welcome, in which he alluded to the good works of those who had laid the foundation of this enterprise, especially to those of the Rev. Dr. Bailey, of Sheldon, for some time rector of the parish. Mr. Mitchell was followed by the bishop, who spoke with great clearness of the distinctive principles of the Church.

At the conclusion of the ceremonies the clergy and others were entertained at the house of Mr. William H. Liscomb.

It is hoped that the church will be finished in November.

#### CONNECTICUT.

**BRIDGEPORT—St. John's Church.**—Among the bequests of the late George Sanford, of this city, was one of \$5,000 to St. John's church.

**CHANGE OF BISHOP'S APPOINTMENTS.**—The bishop has been obliged to change his appointments for Bethlehem and Woodbury from September 11th and 12th to September 26th and 27th. The appointments are:

September 26th, Thursday, 3 P. M., Christ church, Bethlehem.

September 27th, Friday, 3 P. M., St. Paul's, Woodbury.

#### NEW YORK.

**NEW YORK—Sisterhood of St. Mary.**—Several of the Sisters of St. Mary have gone to Memphis, Tenn., to nurse the unfortunate victims of yellow fever. We understand that the sisters who have gone are the same who did such faithful service at the last visitation of the disease in that city. The sisters will have the sympathy and prayers of all faithful Church people in their heroic Christian work.

**Southern Appeals for Aid.**—On the morning of last Sunday, the Bishop of Tennessee was present at the service in the church of the Transfiguration (the Rev. Dr. Houghton, rector), and made a brief address appealing for aid for the sufferers from yellow fever in southern cities. The rector of the church also made an address, and read the following appeals for aid from Memphis:

*To the people of New York:*

The undersigned are constrained, under the urgent needs of the case, to represent to their brethren of other localities some of the features of the general distress brought upon the city of Memphis by the terrible pestilence that now overshadows it.

The present visitation of the plague, although not unlooked for, is characterized, from its very beginning, by a suddenness and violence in the form of attack that has hitherto been unknown. The city has been quickly forsaken by all who feel that they can go away, but there is a large population who are obliged to remain, and whose circumstances are such as to leave them utterly destitute of means with which to combat the fever. Business is effectually suspended, and the larger part of the working people are almost without food. We are applied to for help.

*First*—To feed the hungry who can earn nothing.

*Second*—To provide for the barest necessities of the sick.

*Third*—To minister to the dying.

*Fourth*—To bury the dead.

*Fifth*—To take immediate care of the children who are made orphans by the ravages of the fever. These little ones cannot at once be taken into the Church Home, and it is our wish to establish a comfortable refuge where they may be detained and cared for until it is safe to transfer them to the home.

To meet all these requirements we have absolutely nothing, and there is nothing that we can look for, unless the hearts of our brethren are touched by this plain statement of our wants.

We are not justified in looking for anything less than a prolonged and trying struggle with the fever in its worst form, accompanied by its most heartrending incidents. In this view we offer an appeal for aid from all who are able to give us help.

GEORGE C. HARRIS,

Dean of St. Mary's Cathedral.

CHARLES C. PARSONS,

Rector of St. Lazarus and Grace Church.

Memphis, Tenn., August 20th, 1878.

The Sisters of St. Mary are engaged in visiting the sick and the distressed, and will carefully distribute whatever means may be placed in their hands. Money for the relief of the sick and the starving, quinine, stimulants, and clothing are urgently needed. Remittances and packages may be forwarded to the Sisters of St. Mary, No. 352 Poplar street, Memphis, Tenn.

SISTER CONSTANCE,

Sister Superior of St. Mary's School, Memphis, Tenn.

Dr. James R. Wood, 80 Irving Place, New York, will be happy to receive and forward contributions for these objects.

#### LONG ISLAND.

**BROOKLYN—Church Work at the Homeopathic Hospital.**—For over five years the supervision of this institution has been in the hands of the Sisters of St. John. There are at present three of these faithful deaconesses engaged in this service—Sisters Mildred, Sarah, and Harriet. They are assisted by three other ladies not of the sisterhood, but of devoted Christian spirit. Their excellent influence, very quietly exerted, has been a great aid to the medical care of the patients. From eighty to one hundred and fifty daily receive free prescriptions from the dispensary, and about forty adults are on an average in ward. The most interesting department is the children's ward, where fifteen or twenty little ones are provided for while under surgical or other treatment. Everything is managed with perfect orderliness and neatness.

The religious exercises are daily prayer, weekly celebration of the Holy Communion on Thursdays, and Divine worship, often with sermon, on Sundays at 4 P. M. The attendance of course is entirely voluntary, and these services are especially for the comfort and privilege of the sisterhood and physicians. The Rev. R. B. Snowden administered the Holy Communion on Thursday, August 22d. Various clergymen officiate at these ministrations through the year. A small room is furnished as a chapel, having an instrument of music, an altar, and everything necessary to worship. A lady who aided Sister Mildred in this pious work, upon removal a few months ago to West Virginia, started the organization, in a populous mining district, of a successful church which promises to do a great deal of good for some hundred families who have been heretofore entirely without religious privileges of any kind.

#### ALBANY.

**CONVOCATION OF OGDENSBURG.**—The Rev. Irving McElroy, rector of Christ church, Rouse's Point, and missionary at Chazy, etc., writes:

This convocation embraces a large missionary field. It embraces the counties of Essex, Clinton, Franklin, and St. Lawrence—with a total population of 200,000. In the convocation there are nineteen parishes, of which number but four can be called self-supporting; and there are thirty-seven mission stations, and, all told, eighteen clergymen.

Each clergyman, with few exceptions, therefore, whether rector or missionary, has more than one station to care for—some having two, and some three, five, or seven—many of them being at a considerable distance from each other; this is especially the case in Clinton county, where there are the parish at Plattsburg with its missions, and the parish of Rouse's Point and Champlain with its missions, extending over nearly 600 square miles.

The convocation system provides that the archdeacon shall, with the consent of the rector or missionary, visit the parishes and mission stations, and look after the vast missionary work of this convocation, especially along the Canada border.

It was my good fortune to attend the Rev. Dr. Henry R. Howard, Archdeacon of the Convocation of Ogdensburg, in his archidiaconal visitation of the stations of what was, and will be again I trust, the Clinton County Associate Mission. On Monday, August 12th, we visited St. Luke's, Chazy, called upon all who were or who had been interested in the Church work there, and made arrangements whereby I am to hold a monthly service in the beautiful little stone church, which has been closed for nearly two years.

On Monday, August 19th, accompanied by the Rev. W. M. Cook, of Brushton, we visited St. John's parish, Chateaugay. The archdeacon,



no preceded us by a few hours, called upon all the Church people whom he could find, and upon our arrival we were most cordially received by Mr. Levi Peake, who had been lay-reader here under the Rev. Dr. Pennell. Early in the evening the archdeacon, assisted by the Rev. Irving McElroy, baptized a child in a private house; and at 7:30 P. M. the evening service was held in the basement of St. John's church. The ladies, anticipating our arrival, had decorated the chapel most beautifully with flowers; the choir had practised diligently, and the people gathered heartily; the chapel was crowded, and the service was most thoroughly enjoyable. The Rev. Mr. Cook delivered the sermon, the Rev. Mr. McElroy and the archdeacon made short addresses, and at the close of the service arrangements were made whereby the Rev. Mr. Cook could hold service monthly in Chateaugay, the framework of the church is up, and enclosed enough to shelter and preserve it, the basement has been fitted up for service, and if in the providence of God the church is ever finished, it will be a most beautiful and churchly building. The prospect for the future Church work in Chateaugay is certainly encouraging.

On Tuesday, August 20th, we went to Ellenburg, sixteen miles east of Chateaugay, to keep our appointment there. We found the town in a state of great excitement over a stabbing fray that had occurred the evening previous, and the victim of which, we were told, "was not mortally wounded, but had not the slightest chance of recovery." We found here that the former churchwarden, to whom, the week before, we had sent notice of our coming and of the hour of service, had quietly pocketed our notice and said nothing about it. We found him, proceeded to question him concerning the Church people in town, and submitted to the old water process for half an hour before we found that one lived three miles east, another three miles south, another five and a half miles west, etc. However, we found a couple of horses and buggies, sent the Rev. Mr. Cook south under escort, while the archdeacon and myself went first east, where we met with a warm reception, then west, where we found no one. At two o'clock we had service in what was once a pretty church, but is now rapidly falling into decay, foundation settled, plaster broken off, walls mouldy, and everything showing great neglect. In the vestry-room, in a plain unlocked box, we found the communion silver at the mercy of any one disposed to push a door in and take it. Four people attended the service, to whom the Rev. Mr. McElroy preached, and then provision was made whereby he could hold a monthly service among these "few sheep in the wilderness."

From here we went to Mover's Forks, called at the houses of all Church people of whom we could hear, and found one family, all of them sick with, or just recovering from, diphtheria. At 7:30 P. M. we held service in the pretty little church, the Rev. Mr. McElroy preaching, the Rev. Mr. Cook and Dr. Howard making brief and pointed addresses, to a congregation of forty-two. Arrangements were made here also whereby monthly services should be held by the Rev. Irving McElroy; and then saying farewell, we were driven to Mover's Junction to find a sleeping place, and with the early morning separated—the Rev. Mr. Cook to return to his own parish work at Brushton, Bangor, and Laurenceville, the archdeacon to visit Keeseville, and the writer to his own parish work at Rouse's Point and Champlain.

This visit has made manifest to us the great need of more workers in this section of the State. Many of the small towns have church buildings that are seldom, if ever, opened; many of the people never hear the Gospel of Christ in its purity; many never see a priest of the Church. The question will be brought before the Convocation of Ogdensburg at its next meeting, which will be held in Rouse's Point, as to the possibility of securing and maintaining an itinerant missionary as the agent of the convocation for its mission work, especially along the line of the O. and L. C. R. R. We who are rectors have our hands and hearts already full to overflowing, nearly every one of us holds three services every Sunday, preaching three times, and riding or walking many miles to do our mission work. Assistants are a luxury too dear for

us to indulge in; livery bills are a great burden, small as they are, and our incomes are very small. Yet the work is here to be done, a loud cry going up on all sides, that we cannot but heed, though it taxes heart and brain and purse beyond their normal limit of taxation. We need more laborers, and we need, above all, more means; and as one of the border clergy, who knows whereof he writes, I beg for the kindly prayers and Christian sympathy of all good people for the mission work which lies here at our very door.

#### NORTHERN NEW JERSEY.

CONVOCATION OF NEW BRUNSWICK.—A meeting of this convocation was held on Tuesday and Wednesday, August 27th and 28th, in St. Andrew's church, Lambertville, the Rev. T. B. Newby, rector. The dean (the Rev. E. M. Rodman), the rector of the parish, seven other clerical members of the convocation, and two lay delegates were present, together with the Rev. Samuel Hall, a visiting delegate from the Convocation of Newark.

The convocation was opened on Tuesday evening with Evening Prayer, after which addresses were made by the Rev. Messrs. Wenman, Hall, and Parkman, and Mr. F. W. Foote.

On Wednesday morning the Holy Communion was celebrated, the sermon being delivered by the Rev. Dr. Bakewell. Offerings were taken up for the yellow fever sufferers, and a telegram was sent to the Bishop of Tennessee expressing the sympathy of the members of the convocation with their afflicted brethren in the South.

A business meeting was then held. The Rev. Mr. Newby reported that he had purchased a lot in Flemington, on which to erect a chapel, at a cost of \$450, and that he hoped to commence to build during the Autumn. The attendance at the services there had steadily increased, and the present prospects of the mission were very good. Mr. Draper, a lay-reader, reported that the church at Keyport had been rebuilt, and that the congregation there had guaranteed him a competent support. He thought that the prospect there was very encouraging.

The convocation adjourned, to hold its next meeting in St. Michael's church, Trenton.

After the adjournment, the members of the convocation were provided with a lunch by the parish.

#### PENNSYLVANIA.

PHILADELPHIA—*Free Church of the Redeemer.*—The Rev. B. H. Latrobe, Jr., will take charge of this church for seamen in the port of Philadelphia, on the Eleventh Sunday after Trinity, September 1st. Divine service will be held every Sunday in the old chapel until the new church is consecrated, which is expected to occur about the 1st of December. The church is located at the corner of Catharine and Swanson streets.

TIME OF THE BISHOP'S RETURN. — Bishop Stevens has taken passage for his return to this country on a steamship sailing on October 9th, and will probably be back by October 20th or 21st. He is expected to be one of the presidents at the Church Congress which meets in Sheffield on October 5th.

#### CENTRAL PENNSYLVANIA.

EASTON—*Miss Kemper's 101st Birthday.*—Yesterday Miss Sophia Cornelia Kemper, daughter of Col. Daniel Kemper, an officer of the patriotic army in the Revolution, celebrated her 101st birthday at her home, with her nephew, T. R. Sitgreaves, Esq. She was born at Morristown, N. J., August 15th, 1777. She had several brothers and sisters, and among them were Bishop Jackson Kemper, of the Episcopal Church in Wisconsin, and Mrs. Sitgreaves, wife of the Hon. Samuel Sitgreaves, who was Minister to England under President Adams, and the father of our townsman Col. T. R. Sitgreaves. Miss Kemper came to Easton in 1796, since which time she has lived in this place. She has been all her life a member of the Episcopal Church, and yesterday she partook of the Holy Communion, administered by the Rev. J. H. De Mille, of Phillipsburg, N. J. She is unusually bright and cheerful for one so very far advanced in years, and vividly remembers events and incidents which hap-

pened years ago in the early history of our Republic, and especially of Gen. Washington, with whom she was a great favorite.—*Easton Free Press, August 16th.*

#### VIRGINIA.

ALEXANDRIA—*Proposed Theological School for Colored People.*—At a meeting of the board of trustees of the Theological Seminary and High School of Virginia, held June 25th, 1878, on motion of Dr. Sprigg, it was

*Resolved*, That the trustees, desiring to establish a theological school for colored people and for the present to be in Petersburg, do hereby authorize the Rev. Dr. Gibson to collect funds for instructor's salary, amounting to \$600 during the coming scholastic year, in order to establish such school at once. Also

*Resolved*, That Bishop Whittle and Drs. Norton, Peterkin, and Gibson be appointed a committee to consider and report to this board a plan for organizing a school for the theological instruction of colored persons looking to the ministry of the Protestant Episcopal Church.

The diocesan committee on Colored Congregations has issued a circular letter to the clergy and laity of the diocese, commending the movement, in which it says:

"We are anxious to establish another department in the school, viz., a training department for colored ministers of the Gospel. Several young men who preferred to be trained in Virginia for the sacred ministry had to be rejected because of the want of such a department. The missionary work that a band of devoted candidates for the ministry could do in Petersburg in the midst of a deluded and misguided race, would not only be of inestimable benefit to the people in question, but would also redound to the good of the missionaries themselves."

MANCHESTER—*Meade Memorial Church.*—The women of this parish have thoroughly renovated the interior of the church for the reception of their rector-elect, the Rev. J. H. Stringfellow. The pews have all been stained a rich walnut color and the other wood-work appropriately painted, while the vestry-room has been newly carpeted and handsomely furnished.

#### GEORGIA.

AUGUSTA CONVOCATION.—This convocation met in Emmanuel church, Athens, on Tuesday, August 20th. Though the attendance was small the meeting was of more than usual interest. After an animated discussion of the subject, "The Duty of Churchmen to Patronize Church Schools," the Rev. William B. Walker offered the following, which was unanimously adopted:

"*Resolved*, That the Augusta convocation conceives it to be the sacred duty of Churchmen in all cases where advantages are equal to patronize Church schools.

"*Resolved*, That in all cases of doubt or of secondary preference, Church schools be given the patronage because of the inestimable value of Church influence and training."

It was determined by the convocation that hereafter the four meetings a year required by the diocesan canon be held in the months of February, April, August, and November.

#### FLORIDA.

SANTA FEE LAKE MISSION.—This portion of the State is sadly destitute of the services and ministrations of the Church, as evinced by the fact that from the Atlantic on the east to the Gulf on the west, in the section through which the Transit Railroad passes, there are only two clergymen of the Church stationed; and on the line of this road there are over twenty rapidly growing towns and villages, all calling for the services of the Church. On these two clergymen—the Rev. Mr. Thackara, of Fernandina, and the Rev. Mr. Gilbert, of Gainesville—in addition to the care of their own large parishes, falls the care of all these twenty points, with their outlying country settlements.

Several Church families having settled on the borders, and in the vicinity of Santa Fee Lake, and suffering under this destitution, obtained a license for one of their number as lay-reader, with the approval of the bishop and the clergymen named, and have held regular Sunday services



for the last three months at the residence of Mr. B. B. Ewing, on the banks of this beautiful lake. Many families not of our communion have encouraged the work by their attendance and good wishes.

On the Sixth Sunday after Trinity Mr. Thackara made an official visitation and held morning service, during which he baptized four children and administered the Holy Communion to nine communicants. This was the first service ever held here by a priest of the Church, and it was like "manna in the wilderness" to the hungry children of the Church who gathered at this sacred feast after their long deprivation.

In the afternoon Mr. Thackara held service at the town of Waldo, with a good congregation, and returning on Tuesday, spent the day and night at Santa Fee Lake, encouraging the people in their efforts, and urging them to press forward in their efforts to erect a building wherein to hold services.

#### TEXAS.

WACO—*Laying of the Corner-stone of the New St. Paul's Church.*—This parish was organized about ten years ago, with the Rev. W. W. Patrick as rector. Under his pastorate, and that of the Rev. Otis Hackett, who took charge in 1871, the Church work went on in the face of much opposition and prejudice, until finally the patience and faithfulness with which it has been prosecuted bore fruit in the demand for a larger and more comely edifice than the one in which the congregation has for some years been worshipping. Accordingly at the last visitation of the bishop of the diocese at Christmas-tide subscriptions were made towards a building fund. Later on, in the Spring, plans by Mr. W. P. Wentworth, of Boston, were received and adopted, and on the 15th of August this undertaking of faith took practical shape by the laying of the corner-stone of a new church building. The ceremony was performed, at the request of Bishop Gregg, by Bishop Garrett, of Northern Texas, assisted by the rector, the Rev. W. D. Sartwell, and the Rev. Messrs. Patrick and Chapin.

At 6 o'clock in the evening the clergy proceeded to the site, where a large number of people on foot and in carriages had collected under the live oaks which grow about the church. After the 202d Hymn had been sung, the 123d Psalm was said responsively by the bishop and people, followed by a short exhortation and the Lord's Prayer and several collects. The lesson, Ezra iii. 10, 11, was then read, and a part of the 136th Psalm repeated. After the rector had tested the stone, it was laid by the bishop with the usual ceremonies. The *Gloria in Excelsis* was then sung, and a short address was made by the rector, after which Bishop Garrett made an interesting address.

He set forth in strong terms the meaning of the service as no empty ceremony, but as teaching men many things which they should know. God forbid, he said, that we should have this service and ceremony merely for effect or for pomp and parade. We lay this stone as the beginning of a noble work in the Lord. It is the first step, but even it should serve to call men from unhallowed thoughts and worldly desires, and should sober and chasten their earthly pursuits as their eyes fall upon the simple cross which stands before them on this stone. They should remember the higher religious life and Him who through the cross has given them the means to live it.

If we begin this holy work well, we have the blessed hope that it will find acceptance. The Scriptures teach us that if the foundation is well laid, though it should happen the superstructure were ill-fashioned and unable to stand, this beginning will remain unmoved. The house built upon the sand will perish in the tempest, but no storm or whirlwind can shake that Rock upon which one has more wisely built. We lay the corner-stone to-day as godly Christian people, praying and trusting in the Lord that He will preserve all our work through every storm.

As Christ is the Head Corner-stone, binding together Jew and Gentile in His Holy Church, we remember to-day and set forth that same unity of His Church—a unity which knows no north or south, no bond or free, no race or color. In these walls will be a place for all to worship our one Lord in His only Church. As

we remember the prosperity of the South will now come only through the perfect union of the whole country, we see the same truth in the Church, and that truth we commemorate to-day.

And so we lay the corner-stone carefully and solemnly as a symbol of the permanency of Christ's Catholic Church; not hurriedly, not lightly, for it brings to our minds the eternity of that Church which extends backward to the beginning and forward to the end—the Church against which the gates of hell shall not prevail, as her Master promised. And thus in this ceremony we profess our belief in the Article of the Creed: I believe one Catholic and Apostolic Church.

We have placed within that stone the Holy Bible. Not one Testament alone, but the Old Testament and the New, for they are parts of one Book—God's. It is the basis of our belief, the foundation upon which our faith is built. We placed with it the Book of Common Prayer, for the Church is declared to be the pillar and ground of the truth. She is the keeper and witness of Holy Writ. Many seem to forget that it is only through her that we have received the sacred Scriptures. She has handed down writings from the very beginning; but for her we should have no Bible at all. It is her Divine office to witness also to that Faith once and for all delivered unto the saints, and to hand it down unchanged and unbroken to the latest posterity. In this Book of Common Prayer we have this Faith preserved and maintained. Here are the oldest creeds and the most ancient liturgies, and here are embalmed forever the last dying professions of those who gave their lives for the truth as it is in Jesus.

When therefore the work which is begun to-day shall have been brought by God's grace to a successful termination, and when there shall stand in this place the walls of Zion holy and strong and united, when prayer and praise go up from all classes and conditions of men, may God's grace be with all in every devotion which is here made to His service. May it be given to all who stand within its pulpit rightly to divide the Word of God and so to build up an holy, united, and abiding temple unto the Lord. When faithful parents bring to the holy font their little ones to receive the washing of baptism, may God pour His pure grace into their hearts also, and fill them with a holy joy as they behold the lustral drops upon those infant brows. May He grant His grace to strengthen and sustain those who stand before His holy altar to renew the vows made at their baptism. May He grant His blessing upon those joined here in holy wedlock, that they may be so faithful to their vows that death may be indeed their only separation. And when for that last solemn act—Christian burial—sorrowing and breaking hearts are gathered here, may He pour His gracious balm upon the souls to heal and to soothe them.

So may His grace go with you all in all your ways to bless, to comfort, and to sustain until He brings you home to Himself at the last through His great mercy.

At the conclusion of the bishop's address the services were closed with a collect and the benediction.

The work of building the church will be carried forward without delay, and it is hoped that the consecration will take place before next Easter. The church will be a graceful Gothic building, complete in all its parts, and capable of seating 400 persons. The cost will be about \$10,000.

#### OHIO.

EXTRACT FROM A LETTER OF THE BISHOP'S.—In a letter to the *Standard of the Cross* Bishop Bedell thus describes a visit to George Herbert's parish church:

A little quaint old church in Bemerton is probably the smallest church in England. It might hold forty persons if they sat close to one another. And here the good old man would come often and lock himself in to be alone with God. Near the church, where he used to minister the bread of life to the few villagers who waited on his wise and gentle words, is, what I have never seen elsewhere, the "leper's window." In days long before Herbert, the lepers of the parish used to come there to receive the elements at the administration of the sacrament. It was probably as long ago as in the days of the Crusades; for it

cannot be conceived that leprosy was known in England except as brought back from the Eastern wars in the train of those renowned marauders.

The rector kindly sent over to us an invitation to visit the rectory garden, which is on the opposite side of the road from Bemerton church. Here Herbert used to meditate, and, without doubt, also to angle. For at the foot of one of the sweetest of English lawns runs, through a shady aisle of drooping trees, the cool and shallow Nadder, which goes hurrying along over the pebbles to join the Avon, and in many a hollow of it trout still hide. What a contrast to London! The quiet "calm retreat," provoking meditation and leading to devotion; what a precious boon to wearied, toil-worn parsons! No wonder that Herbert could tell so sweet and calm a story of pastoral care.

#### SOUTHERN OHIO.

DIOCESAN STATISTICS.—The Journal of the last convention contains the following statistics: Clergyman canonically resident (bishop, 1; priests, 41; deacons 4), 46; baptisms (infants, 375; adults, 135), 518; confirmations, 384; marriages, 116; burials, 251; communicants, 4,539; Sunday-school teachers, 542; pupils, 4,530; contributions—parochial, \$122,204.22; extra-parochial, exclusive of missionary objects, \$7,490.54; for missionary objects, \$11,645.54; total, \$141,340.30.

#### ILLINOIS.

CHICAGO—*Confirmation of a Late Reformed Episcopal Minister.*—Bishop McClaren recently confirmed at the cathedral the Rev. Mr. Cowan, lately a minister of the Reformed Episcopalians. Mr. Cowan has also been a Presbyterian minister.

#### SPRINGFIELD.

STANDING COMMITTEE.—At a late meeting of the Standing Committee the following resolution was unanimously adopted:

*Resolved*, That the Standing Committee congratulate the diocese on the happy consummation of its wish—twice expressed with entire unanimity—by the consecration of the Rev. George F. Seymour, D.D., LL.D., to be its first bishop, hereby extends to him a sincere and hearty welcome to his diocese, and pledges, on behalf of its clergy and laity, their loyal coöperation in his efforts to advance the interests of Christ's kingdom.

#### MISSOURI.

THE BISHOP'S TRAVELS IN EUROPE.—In a letter to the *Church News*, dated in July, Bishop Robertson said:

I leave for the continent at the close of next week, directly the conference closes, although the proffers of hospitality are so many and urgent that I might spend my whole period of absence most pleasantly in England. I visited Oxford, Lichfield, Coventry, Warwick, Kenilworth, and Stratford-on-Avon last week; but of all this I can say nothing. There is material for many letters in that short journey. I go to Antwerp, the Rhine, Berlin, Dresden, Vienna, Munich, and through Germany, then to Switzerland, where I shall be ten days, and so to Paris for a week or so, and to London by the 1st of September, when I am to preach at the Savoy and at St. Paul's cathedral; and then through England, principally to the cathedral cities, to accept a few of the kind offers of hospitality, that I may know what English country home life means, as I have learned about English city life. I will be in Liverpool on the 8th, at Hereford on the 15th of September; at Sheffield, at the Church Congress, on the 1st of October, and then hastily through Scotland and Ireland, and so home before the close of October. I hope that the results of the visit may in many ways be felt for the interest and benefit of the diocese.

#### MICHIGAN.

ST. LOUIS—*Consecration of a Church.*—On Tuesday, August 13th, the Bishop of Western Michigan consecrated Emmanuel church, at this place, to the worship of Almighty God, delivering the sermon and administering the Holy Communion. The instrument of donation was read



by the Rev. G. W. Wilson, and the sentence of consecration by the Rev. L. S. Stevens.

#### WESTERN MICHIGAN.

**GRAND RAPIDS—Opening of Grace Chapel.**—On the morning of the Ninth Sunday after Trinity, August 18th, this chapel was opened for Divine service for the first time. The architecture is Gothic, after plans by Mr. A. H. Fowle, and the interior is decorated in polychrome. The opening exercises consisted of the usual morning service, with a sermon by the rector, the Rev. W. H. Knowlton, and the following statement descriptive of the chapel:

The cost of the chapel as you now see it, with the addition of seats not yet completed, has been about \$4,200. Our first encouragement, in way of subscription, was received from Mr. J. Mortimer Smith, who gave 60,000 out of the 70,000 bricks used in the construction. For the rest of the general fund, while I must omit the names and the amounts given by each, I cannot refrain from the statement that by far the largest portion was made up of gifts which, though small, perhaps, compared with the needs, yet when compared with the ability of the givers, were the largest I ever knew, and yet every penny was a free-will offering. The usual loss reckoned upon by those who collect church subscriptions is from ten to twenty per cent. Our loss has been less than two per cent. Of the special gifts, I will mention first the plans and specifications prepared and presented by Mr. A. H. Fowle, to whom also is due the credit of having watched with equal care and greater knowledge than myself over every detail of our building.

To the ladies of Grace church I wish to yield particular and personal thanks. Many has been the time when but for them this work must have ceased. Their cheering words and ever willing hands wrought the charm of restoration to our faltering hopes. The furnace and this beautiful carpet are their special gifts. Of the windows, which are all special gifts, and nearly all in memory of loved ones in the better land, I will mention but two—the one, the second to my left, in honor of the Rev. S. S. Chapin, first rector of Grace church, presented by his former parishioners, among whom his name will ever linger as a household word for the ideal of all that constitutes the Christian pastor and friend; the other, the chancel window, presented by the Sunday-school in memory of Dudley Hinsdale, the beautiful boy so early called, but to those of us who knew his influence oh how precious the privilege of his memory! To me in all this work it has been a tower of strength, and I believe that if ever it be that the spirits of the departed are permitted to return to earth, and unseen, yet witness rejoicings over results in which they had greatest part, then is Dudley Hinsdale with us to-day, and in spirit we must lead him to the seat of highest honor.

For the gifts of the chancel furniture we are indebted to Mr. Frank L. Furbish, who with his own hands has so skilfully and beautifully fashioned and wrought from choicest wood the *priedieu* and lectern; to Mr. J. M. Nelson for the chairs; to Mrs. M. V. Aldrich for the books; and last, but not least, to a distant friend, the Rev. Frank R. Millsbaugh, of Omaha, Neb., for the embroidered napkins to be seen on our communion table.

The communion service itself was presented some years ago, while Grace church was yet a mission, by the children of the Sunday-school.

#### MINNESOTA.

**THE INDIANS OF WHITE EARTH.**—The letter which follows, addressed to the secretary of the committee for Indian missions by the Rev. J. A. Gilfillan, missionary to the Chippewas at White Earth, will be read with interest:

WHITE EARTH, MINN., August 13th, 1878.

Rev. and Dear Brother: Two of the Indian clergymen lately ordained, the Rev. George Smith and Mark Hart, have already gone to Red Lake, the latter to begin his work with the Rev. Fred Smith, the former to make hay for his cow—the bishop, when here, gave each of his Indian clergy a present of a cow—and to prepare generally for missionary duty. He will begin his work at St. Antipas mission, on the other side of Red Lake, with his brother, the Rev. John Cole-

man, as soon as a building can be put up to shelter them. In company with the Rev. George Smith and John Coleman I went from White Earth to Red Lake, and spent a week there in missionary work, administering the Holy Communion and visiting among the people. I found the Red Lake Indians on this side the lake wonderfully improved since two years ago, when we first saw them. They have now a considerable knowledge of the great facts of the Christian religion and a very general impression of its truth. They also farm a great deal more, are more comfortable in their homes, more civilized in their manners and dress, and greatly improved in every way. This I think is owing to the preaching of the gospel among them by the Rev. Messrs. Samuel Madison and Fred Smith. They are very peaceable and well-disposed, and, for Indians, industrious people. From the lake they have an unfailing supply of the finest white-fish, and they raise all the potatoes and corn they want. Corn raised by them at Red Lake is brought here every Winter on sleighs, eighty miles or more, and is sold in considerable quantities.

I am happy to be able to report that the Rev. Fred Smith enjoys the confidence and love of both whites and Indians, and that by his holy life, as well as by his fervent preaching, he is an "ensample to the flock." The wife of one of the white employes, an intelligent lady from Vermont, a devout Methodist, said in speaking of him: "I have watched Mr. Smith's daily walk for a long time, and I never saw any one who tried harder to do right than he. He is very conscientious." That I think is the universal testimony, though exposed alone to all the temptations of heathenism. He has two week-evening services, Wednesday to teach the Indians hymns, responses, etc., and Friday of a devotional character. We arrived on the evening when the former was held; there were twenty Indians present, and he instructed them in a masterly manner.

The following day the three clergymen, brothers, and myself crossed the lake to the other side to select a site for the new mission. We found a very pleasant one. The poor Indians there are very low down, very inferior to their brethren on this side of the lake, and need the Gospel very, very much. They have never seen anything of white people, and are very degraded. The Rev. Messrs. John Coleman and George Smith, who are to go there, are pleased with the prospect of laboring among them and are eager to enter on the work.

I am glad to tell you that, by the direction of the bishop, I made a contract for the building of a church on this side the lake, to be completed this Fall. This will help the work greatly, as heretofore it has been carried on at great disadvantage in the government school-house, and many of the Indians have hesitated about joining the Church, seeing no buildings and fearing that the missionaries would go away and leave them alone.

The Rev. George B. Morgan (Indian deacon), goes this week to his station at Wild Rice River.

#### OREGON AND WASHINGTON.

**ACCIDENT TO THE BISHOP.**—Bishop Morris met with a painful accident on the 29th of July. Standing on a porch, viewing some carpenters at work, he leaned back against an unfinished railing, which gave way and precipitated him to the ground. He fell a distance of five or six feet, striking on a keg of nails and dislocating his shoulder. Drs. Glisan and Strong were called in attendance, and soon put the shoulder in place. The bishop soon recovered, and officiated at Astoria on Sunday, August 4th.

#### NOTICES.

##### MARRIED.

At the Ralyea House, Vinton, Iowa, by the Rev. J. E. Ryan, B.D., of Waterloo, on the 17th inst., the Rev. HENRY T. BRAY, A.M., B.D., Rector of Grace church, Canton, Mississippi, and Miss MABLE SUMMY, of Benton county, Iowa.

##### DIED.

Entered into rest, at Chambersburg, Pa., on the 16th day of August, 1878, Mrs. ELMIRA JANE CAMPFIELD, relict of the late John Wyeth, Esq.

Suddenly, at Lake George, N. Y., on Tuesday, August 20th, ELIZABETH SWAN, wife of Benjamin Williamson, of Elizabeth, N. J.

At his residence, Garrison's, N. Y., on Saturday, August 17th, RICHARD UPHORN, in the 77th year of his age. "I have waited for Thy salvation, O Lord."

Entered into the rest of the life eternal, at Pittsfield, N. H., on the 14th of August, DANIEL SANDEBSON, senior warden of St. Stephen's church, in the 77th year of his age. "Blessed are the pure in heart, for they shall see God."

At New Orleans, on Tuesday, August 20th, 1878, of yellow fever, EVELINA, daughter of J. Watts and Sarah H. Kearny, in the 12th year of her age. "The shorter life, the earlier immortality."

At Greenville-in-the-Catskills, on the 17th instant, MARY CLARKSON, aged 17 years, second daughter of the Rev. Matthias E. and Julia M. Willing, of this city. "Jewels, precious jewels—His loved and His own."

#### IN MEMORIAM.

At a meeting of the Vestry of the Church of the Holy Innocents, Como, Miss., August 19th, 1878, the following preamble and resolutions were adopted:

WHEREAS, It hath pleased our Heavenly Father to take from our midst, on the 9th instant, our esteemed and much beloved rector, R. S. NASH, and to place him among the angels on His right hand; feeling that our loss is his eternal gain, we bow in humble submission and "kiss the rod that smites us," praying the Lord's will be done on earth as it is in heaven; therefore be it:

Resolved, That in the death of Dr. Nash the Church has lost an able advocate, our parish a zealous and earnest worker in the cause of Christianity, society a brilliant orator, and his family an affectionate husband and tender father.

Resolved, That we tender to his family our heartfelt sympathy in their irreparable loss, and commend them to Him "who tempers the wind to the shorn lamb."

Resolved, That our church be draped in mourning.

#### RESOLUTIONS.

At a meeting of the vestry of St. Philip's church in the Highlands, held in the rectory on August 24th, 1878, the following resolutions were unanimously adopted:

WHEREAS, It has pleased our Heavenly Father, in His wise Providence, to take from us our friend and fellow-officer, RICHARD UPHORN;

Resolved, That we—the rector, wardens, and vestrymen of St. Philip's church in the Highlands—place on record our high appreciation of his character and ability, and our sense of the great loss which the Church in general and ourselves particularly have sustained in his decease. His long residence and warm interest in our parish (the present church of which was designed by him as a labor of love), and the marked consistency of his Christian life and example, demand this tribute of affection to our departed brother, as well as our unfeigned gratitude unto Almighty God.

Resolved, That a copy of these resolutions be forwarded, with the expression of our profoundest sympathy, to the family of the deceased, and also published in THE CHURCHMAN.

#### ACKNOWLEDGMENTS.

The editor of THE CHURCHMAN has the pleasure of acknowledging the following subscriptions for the sufferers by yellow fever. He has forwarded these to the Rev. Mr. McCracken, rector of Grenada, Miss.:

Trust, New York.....	\$3.00
"Kron," Harrisburg, Pa.,.....	1.00
The Rev. Dr. Morgan Dix, New York.....	50.00
—Mamaroneck, N. Y.....	2.00
W., Boston, Mass.....	2.00
Grace church, Port Jervis, N. Y.....	8.00
E. M. B., New York.....	1.00
"In His Name," Carbondale, Pa.....	2.00
"In memory of Mary H. H.," Marion, Mass.....	20.00
"Several persons by M.," New York.....	14.00
Total.....	\$103.00

#### EIGHTH WARD MISSION.

The missionary, Mrs. M. Laidlaw, took the whole of the poor persons who attend the "Mothers' Meetings" of this mission, and their children, numbering considerably over 200, on a free excursion to the "Sanitarium," Rockaway Beach, on Wednesday last, the whole expense of which was borne by the excellent manager of this institution. Mr. King, assisted by Mrs. King, provided refreshments and amusement, and did all that could be done to make them happy, the recipients testifying their grateful thanks by heartily cheering them on leaving.

#### NOTICE.

The annual meeting of the Corporation for the Relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New York will be held in the Sunday-school room of St. John's chapel, New York, directly after the close of the morning service on the opening day of the ensuing Convention, to be held in said chapel on Wednesday, the 25th day of September next. J. A. SPENCER, Secretary.

August 31st, 1878.

#### NOTICE.

The annual meeting of the Fairfield County Indian Aid Association will be held in St. John's church, Stamford, on Thursday, the 5th of September, at half-past two o'clock.

A full attendance desired, for the election of officers and transacting other important business.

CHARLOTTE M. BULKLEY, Secretary.

#### THE SOCIETY FOR THE INCREASE OF THE MINISTRY.

Remittances may be made to the Rev. H. W. SPALDING, D.D., Corresponding Secretary, Box 774, Hartford, Conn., or to the Rev. F. D. HARRIMAN, No. 179 Seymour street, Hartford, Conn.

#### THE CLERICAL INSURANCE AND ANNUITY SOCIETY.

Organized 1877; Membership limited to 1500; assessments at death of members, \$1.10; annuities assured to members in their old age; after July 1st, no members admitted over forty years old. Applications for membership may be sent to the treasurer.

The Rev. C. L. HUTCHINS, Medford, Mass.



## LETTERS TO THE EDITOR.

All "Letters to the Editor," published hereafter will appear under the full signature of the writer.

## "ACTS OF THE HOLY APOSTLES."

To the Editor of THE CHURCHMAN:

The well-known name signed to the communication with the above caption, which appeared in THE CHURCHMAN of the 3d inst., calls to mind the first remark (recorded by the elder Disraeli) made by Camusat of the ability, or rather weakness as an author, of that renowned French critic, Chapelain, to wit: "So true is it, that genius is very superior to a justness of mind which is sufficient to judge and advise others." Your correspondent's ability and genius no one would for a moment question, but let us see if he is always equally admirable as a critic.

Complaining of the custom which obtains in some Church quarters of using the expression "Acts of the Holy Apostles" (and I heard the expression in our service on this very Seventh Sunday after Trinity) instead of "Acts of the Apostles," your correspondent says the true name of the book is "The Acts of the Apostles," and adds, "the original Greek does not use the word 'holy' in the title." He then goes on to criticise the translations in our King James Bible of Rev. xviii. 20, and of Eph. iii. 5 (not "v. 3," as Mr. Tracy writes it), saying they are both at fault, thus acknowledging those passages as fit arguments on the main topic he is handling.

Turning to my edition of the Greek Testament, by Dr. Wilson, Emeritus Professor in Columbia College, which he calls an edition "ad exemplar Roberti Stephani accuratissime editum"—probably referring to the noted edition of 1540, for preparing which were collated no less than fourteen manuscripts (all that were available) and three earlier editions—therefore, if followed carefully, entitling Dr. Wilson's edition to the honorable distinction of "accuratissime editum." I find a slight difficulty in the argument Mr. Tracy uses, to wit, the title of the book under consideration, which in this "most accurate" edition is "Πράξεις τῶν Ἁγίων Ἀποστόλων."

In addition to the above the same title, to wit, "Πράξεις τῶν Ἁγίων Ἀποστόλων," appears in Greenfield's edition of the New Testament, and in accord with the Elzevir, which latter was afterwards reproduced at Oxford.

Your correspondent is very bold, it seems to me, in declaring, speaking in almost *ex cathedra* style, that "The Book of the Acts gives doings of all the apostles, not excepting the unholy Judas, whose treachery and suicide it records in the first chapter." And I take issue with him by declaring that it does no such thing. (1) As Canon Wordsworth says, in commenting on the title of this Book, which he gives as Πράξεις Ἀποστόλων, "it only proposes to give an account of some acts of some apostles as specimens of the rest," and (2) it seems almost needless to remind the reader that the "Book of Acts," as Mr. Tracy persists in calling it, in the face of his own argument, begins its record of acts done from "the day in which He was taken up," and the "treachery and suicide" is mentioned by St. Peter only incidentally, as part of his argument for their thus proceeding with the election of another apostle, not in any manner as part of the record of apostolic acts.

Again, turning to Rev. xviii. 20, I find, not, "οἱ ἅγιοι καὶ οἱ ἀπόστολοι," but "καὶ οἱ ἅγιοι ἀπόστολοι," and in Eph. iii. 5 I find, not "τοῖς ἁγίοις καὶ ἀποστόλοις," but "τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις." Mr. Tracy's proposition, therefore, until he succeeds, as we lawyers say, in "impeaching" the "most accurate" edition from which I have quoted hardly seems entitled to a Q. E. D.

But let us try again. Mr. Tracy argues in

favor of his proposition, or rather against the custom he criticises, in this form: The "Book of the Acts" (as he now calls it, but I pass over that glaring inconsistency as hardly worth more than "mere mention") "gives doings" of the unholy Judas, of "sharp contention" (chap. xv. 39, not chap. xxi., as written), and other improprieties of certain apostles—ergo, the book should not be called "Acts of the Holy Apostles." But from my childhood I have been taught—and so, no doubt, has Mr. Tracy—to say that the Old and New Testaments, together, form the "Holy Bible," and in that "holy" book are set forth "doings" of other unholy men besides "unholy Judas"; and yet the many unholy acts therein set forth do not, I imagine, make the book any the less a "Holy Bible."

Still again, if because the words (according to Mr. Tracy, though not according to the original text) "holy apostles" do not occur in the New Testament the phrase is not to be used, it is good argument that if they had been found (as he says they cannot be) the phrase "holy apostles" would be, to say the least, permissible. I have the right, therefore, using the Prayer Book we both so revere as guide in the matter, to say, although I do not value the mode of argument, that Mr. Tracy stands condemned out of his own course of reasoning, since in the Confirmation Office we find, "After the example of Thy holy apostles," and other equivalent expressions elsewhere in the Prayer Book.

But further, it may not have occurred to Mr. Tracy before writing his communication that the self-same "sharp contention," of which he speaks in illustration of his point, was between one called by the Church, in her Burial Office, "His holy Apostle St. Paul," and another mentioned in the collect for his festival as "Thy holy Apostle Barnabas."

Mr. Tracy seems to have completely misapprehended the word "holy." It is in his mind a synonym of the word as applied to our blessed Saviour. The truth is, it signifies simply and solely that holiness mentioned in Psalms lxxxvi. 2, where King David—who certainly sinned previously, once at least—says of himself, "for I am holy," and of which Bishop Horne says: "It signifies good, merciful, pious, devoted to the service of God," etc. Pray, which of the apostolic college—the eleven, with Matthias—will Mr. Tracy condemn?

How the reading of "οἱ ἅγιοι ἀπόστολοι καὶ οἱ προφῆται" can be "saints and apostles and prophets" is beyond my experience of Greek syntax. It might possibly be so if a comma followed ἅγιοι, (and "οἱ ἅγιοι," standing alone, does undoubtedly mean saints), but neither the conjunction nor the comma is in the text. I cannot suppose that such reading (even to support a theory) would be for an instant allowed, in the face, particularly, of such passages as, for instance, Rev. v. 11 and 12, and Rev. xi. 9, where the copulative conjunction καὶ in nowise gives way to the comma, as it might well do in our English syntax; but there it stands—καὶ and καὶ and καὶ—rebuking Mr. Tracy's criticism. And so much for his criticism of our splendid King James version.

Mr. Tracy concludes with an exhortation to adhere to the old ways and the usage of the Book of Common Prayer. As to the "old ways," I have, I think, fully disposed of his argument. It remains simply to say that if the Prayer Book has, in a rubric, cursorily spoken of the book as the "Acts of the Apostles" (and I by no means deny its appropriateness), it has, in the Office for the Consecration of Bishops, used these words in exhortation to Mr. Tracy and me, as laymen, at least, "It is written also that the holy Apostles prayed before they ordained Matthias to be of the number of the twelve." That certainly seems to clinch the matter so far as the Church and the Prayer Book are concerned, and with special reference, too, to one of Mr. Tracy's strong points.

I cannot appreciate the anxiety apparently

felt by Mr. Tracy in regard to this matter, although I am free to confess that in my lay reading I should never use the form which he so earnestly condemns. Yet this prefix "holy" is certainly no very undesirable one, and I find the Communion Office constantly using the forms "holy" communion, sacrament, Ghost, mystery, Spirit, ways, name, will, Apostle, etc., etc.

Particularly does it seem to me the right of the priest to use it in the way which Mr. Tracy thinks improper, since the Church has not been specific in this regard in her rubric in the Morning Prayer, "The minister shall say, Here beginneth such a chapter of such a Book."

It is a little inspiring what directions the much abused "ritualistic tendency of the age" will sometimes take, and yet it is delightful to find it spreading, as Mr. Tracy's article advocating strict interpretation of the rubrics so clearly indicates.

GEORGE E. SIBLEY.

Elizabeth, N. J., August 4th, 1878.

P.S.—Since writing the foregoing communication I have examined as many editions of the New Testament as I could find, the public libraries being "on their vacation," and find that "Πράξεις τῶν Ἁγίων Ἀποστόλων" is the title given by Dr. Bloomfield, Leusden, Oxford ed., 1825, Ed. Johannis Millii, 1814, Ed. Christiani Theophili Kinnel, 1835, while the Latin edition Ariæ Montani gives "Acta Sanctorum Apostolorum." In the editions of Griesbach, Leipsic, 1805, and in Valpy, fourth ed., 1836, the title bears out Mr. Tracy's reading, although Canon Wordsworth leaves out the "τῶν" entirely, making it "Πράξεις Ἀποστόλων." G. E. S.

To the Editor of THE CHURCHMAN:

Your correspondent, in your last issue, under the heading "Acts of the Holy Apostles," is correct enough in his criticism as to the title by which this Book of the New Testament should be designated from lectern and pulpit. It is the natural and the common-sense rule to announce the books with the titles given them in the authorized English version. But when your correspondent adds that the "original Greek does not use the word 'holy' in the title" he simply shows that he needs to carry his investigations somewhat further.

His authority is, first, the Vatican Codex. Of this MS. no accurate collation has yet been published. An edition grounded upon it has been published at Rome, and republished at London. But is an edition grounded upon a manuscript an infallible authority? But further, in this very Codex, as we have it, the title is not as your correspondent states. It is "Acts of Apostles." There is no article, πράξεις ἀποστόλων; and the Vulgate rendering, "Actae Apostolorum," is certainly the exact rendering of the Greek.

Now as to the Sinaitic MS., his next authority. Is it an authority for his statement that the true title is "The Acts of the Apostles," when, as he himself shows, it is there given simply "Acts"? Further, does he know that while such is the title in this Sinaitic Codex, the book is nevertheless subscribed πράξεις ἀποστόλων, "Acts of Apostles," just like the Vatican? This, moreover, is the title that some of the best and most recent editors and commentators have adopted, as, e. g., Lachman, Tischendorf, Alford, Wordsworth, and others.

Your correspondent states broadly that the original Greek does not give the word "holy." The Alexandrine MS., which is nearly, if not quite, as old as the Sinaitic, does give the word "holy"—πράξεις τῶν ἁγίων ἀποστόλων. This MS. ought to be a better authority than the Vatican, since the MS. itself is in the British Museum, and we have a facsimile of it published in London in the last century. But besides the Alexandrine there are three other prominent manuscripts which give this word "holy."

Again, your correspondent first quotes the Authorized Version as an authority, and then



the next breath points out two instances in which that translation is inaccurate! Does he not thus himself weaken the authority that he claims to find in this version? But is it inaccurate in the second passage that he quotes? Is there any other authority save his statement that Eph. iii. 5 should read as he declares it should? Two of the best Greek scholars of our time, Bishop Ellicott and Bishop Wordsworth, both sustain the Authorized Version, and the former gives some excellent reasons for the word "holy" standing just as it does.

When, however, we reject the claim of our correspondent to instruct us as to the Greek Testament, it is quite worth while to note his criticisms, and to follow, as is generally done, the Authorized Version of King James, when announcing any of the books of Holy Scripture in the services of the Church. Such is in fact the teaching in the General Theological Seminary.

I. VAN WINKLE.

Cold Spring, August 6th, 1878.

To the Editor of THE CHURCHMAN:

In my copy of the New Testament the title of the Acts is Πράξεις τῶν Ἀγίων Ἀποστόλων, and I find that eminent German scholars, as well as English, accept this reading as genuine. Will Mr. Tracy be so good as to state by what authority he inserts the καὶ ὁ in Rev. viii. 20, and in Eph. iii. 5? In the latter instance the position of the αὐτοῦ forms an insuperable objection to his proposed emendation of the English translation.

As to the inappropriateness of the epithet, because the history refers to the past suicide of Judas, we see the necessity of alluding to it to account for the choice of a successor. If the term is unsuited to the apostolic college because of the mistakes of several members, we must expunge St. Paul's dedication of an epistle to "saints" whom he immediately severely reproves as sinners.

If the original be erroneous it ought to be amended, and the translation altered accordingly.

JOHN LEECH.

### AN ERROR CORRECTED.

To the Editor of THE CHURCHMAN:

I notice in THE CHURCHMAN of July 27th that at a meeting held in London under the auspices of the Society for the Propagation of the Gospel, I am reported to have said that there were "12,000 Indian communicants in Bishop Hare's jurisdiction." Of course I did not say so. The reporter of the *Guardian* (from which paper your account was taken) could not hear, in the noise and confusion of that extraordinary meeting, what I did say, which was this: "That Bishop Hare had about twelve missionaries at work among the Indians, with several chapels and several hundred communicants."

I have been obliged to correct the mistake many times in England, and I will be obliged to you if you will allow me in this manner to make the correction through THE CHURCHMAN.

ROBERT N. CLARKSON.

London, August 10th, 1878.

### THE CHURCH MISSION TO DEAF-MUTES.

To the Editor of THE CHURCHMAN:

The society known as "The Church Mission to Deaf-mutes," with its Home for the Aged and Infirm, was incorporated in October, 1872, to promote the temporal and spiritual welfare of deaf-mutes throughout the country. Through its associates in the ministry (two of whom are deaf-mutes themselves) and its lay-readers, it reports holding services in about forty places, reaching directly 1,500 or 2,000 deaf-mutes, and indirectly influencing all of these silent brethren to see the advantages of the Book of Common Prayer.

Many have been led to baptism, confirmation, and the Holy Communion. The society supports a home for aged and infirm deaf-mutes; it finds situations for many; it relieves the sick and poor, and in various other ways tries to extend a helping hand to those whom our Heavenly Father has deprived of hearing and speech. All this work needs increasing means.

On behalf of the society I ask that it may receive the offerings of the household of faith on the Twelfth Sunday after Trinity, the 8th of September, the day on which the Gospel recites the miracle of our Lord's healing the deaf and dumb man, after speaking the gracious word, *Ephphatha*.

Will the rectors be so kind as to call the attention of their congregations to this society on that day, and either receive the whole offering for its benefit or ask individuals to make offerings specially designated?

THOMAS GALLAUDET,  
General Manager.

No. 9 West 18th Street, New York,  
August 21st, 1878.

### THE FIRST FRENCH TRANSLATOR OF THE SCRIPTURES.

To the Editor of THE CHURCHMAN:

One of your readers has asked who first translated the Bible into French. In Bagster's "Bible of Every Land" (London, 1848, p. 215), I find it stated that the first translation of which we have any definite account, is ascribed to the twelfth century. Portions of it were published in Paris, in 1842, by Leroux de Lincy. Other fragmentary translations were made. All were superseded by the complete version of Jacques le Fèvre, of Estaples, called Jacobus Faber Stapulensis, published in consecutive portions, from 1512 to 1530. On this translation from the Vulgate all French versions since published are based. Le Fèvre was a homely little man of fascinating manners; "old as Herod and lively as gunpowder," the peasants of Navarre said. He retired to Nérac, and died there on the estate of Henry, King of Navarre, in his 102d year, according to some historians. The translation and Le Fèvre's commentaries were interdicted, Le Fèvre called to account for advising all the faithful to read the Holy Scriptures, and teaching the uselessness of meritorious works; but he was saved from martyrdom by the powerful protection of Margaret, Queen of Navarre, grandmother of the first Bourbon King of France, Henry the Fourth.

SUSAN D. NICKERSON.

Brookline, August 3d, 1878.

### CORRECTION OF A DATE.

To the Editor of THE CHURCHMAN:

In printing the copy of an unpublished letter of Bishop Seabury's which I sent you, you made the date "November 7th, 1878," which, of course, would not be correct. It should have been November 7th, 1788—four years after his consecration at Aberdeen.

J. E. HEALD.

Turnerville, Ct., August 21st, 1878.

### FRENCH VERSIONS OF THE BIBLE.

To the Editor of THE CHURCHMAN:

I would say, in answer to "Correspondent," that the translation of the Bible used by the French Huguenots is that of the Venerable Compagnie, under the presidency of Bertram (published in 1588), founded on the Geneva Bible of Oliveton, Calvin's nephew (published in 1545), and further revised in 1805 and 1835. That published for circulation among Roman Catholics is, I believe, usually De Lacy the Jansenist's (1667), licensed by De Noailles, Archbishop of Paris, but condemned by Pope Clement IX. The Douay Bible is a translation of the Vulgate into English,

made by the English Benedictines of Douai, in opposition to our Authorized Version. Against it are directed the animadversions in the preface to the English Bible. The Douay Version is that authorized for all English-speaking Roman Catholics.

W. MERCER.

Montreal, August 22d.

"ONE OF THE FOLD" is reminded that no anonymous letters to the editor are published.

### NEW BOOKS.

ADDINGTON VENABLES, Bishop of Nassau. A Sketch of his Life and Labors for the Church of God. By W. Francis Henry King, M.A., Christ Church, Oxon; Assistant Curate of Enfield; Commissary to the late Bishop. [London: W. Wells Gardner. New York: Pott, Young & Co.] Cloth, pp. 123. Price \$1.25.

There are many persons in this country who will be glad to know that a memoir of the late Bishop Venables has been written, and who will desire to read it. The bishop was not a stranger here. He made frequent visits among us, and all who formed his acquaintance became his friends. We would not speak of them as the author does of him in his relations to Bishop Wilberforce, when he says their acquaintance soon "ripened into a friendship to be broken only by death." The friendship to which we refer remains yet unbroken, and, no doubt, the simple record of his quiet but earnest service for Christ will strengthen it still more.

The author expresses regret that the materials for a biography of the bishop were so scanty. Only a few letters had come to light. None relating to the period of his boyhood have been preserved. At the same time we are favored with a comparatively full sketch of his school-days at Eton and his university course at Oxford. On leaving the university his godfather, Sir Robert Peel, proposed a diplomatic career. He accordingly went abroad to qualify himself for that profession. The death of Sir Robert Peel seemed to close that path, and his mind soon after turned towards the sacred ministry. He was ordained in 1851, and accepted the curacy of Cuddesden. He remained there two years, when he was transferred to St. Paul's, Oxford, a parish in the meanest part of the city. His ministry was an "uninterrupted round of self-sacrificing devotion towards all classes and ages under his care." He was a favorite with everybody. His influence over the young, especially young men, was very great.

During the time of cholera in the parish he entered faithfully the pestilence-stricken quarters, and in many cases he was "the only watcher beside the dying."

In 1863 he was ordained to the recently formed See of Nassau. The history of his ministry there is exceedingly interesting. The labors required to establish and build up the diocese, and to bring its organization into the form which he thought best; the anxiety caused by the disendowment of the Church in the Bahamas, together with the exposure to which he was subjected on his "visitation cruises," wore gradually upon his constitution. In 1875 he visited England for the last time. His friends there were surprised and pained to see the change already wrought, the unmistakable evidences of wrecked health. He visited the scene of his earlier labors in Oxford. The sight of familiar places revived his strength for a time. But shortly after his return to Nassau he was "struck down with an illness from which he never rallied." Hoping that a change of air might benefit him, he sailed for New York, and was there nursed by the Sisters of St. Mary at their mother house. Soon after this his old friend, Judge Curtis, took him to his Summer retreat among the hills of Connecticut, where he received the closest care.

He now felt that his life-work was done



At his own request he was removed to the hospital at Hartford, where he remained until the end came. The Rev. Mr. Knight, who ministered to him in his last hours, gives an account of them, and also of his burial there.

This work is the record of a life marked by singular devotion and a conscientious performance of duty. Comparatively few extracts are given from his writings. We have, however, the portion of an address on the subject of confession, in which, while holding firmly to the doctrine of sacerdotal absolution, and admitting that confession is a privilege, he takes the ground that it "cannot be made a matter of obligation." We have also a letter written to one of his clergy after hearing him preach, "probably," the biographer says, "from Gal. vii. 14," in which he says:

I am afraid that you will think that I am always finding fault with your sermons when I say that the sermon you preached last night, though all about the cross, had very little of the cross in it. . . . What do you think St. Paul would have made of his own text? Would he not have been carried away with the theme? And would he, do you think, have considered he had done his hearers justice if he had given them the story of the material cross and had left untouched the story of Christ crucified? . . .

You must excuse me if I do feel somewhat impatient at seeing such a glorious text as that which you took used merely as a peg on which to hang an apology for the sign of the cross, without one word being said of the Gospel of the grace of God which comes to us from the cross. . . . There were present last night two sailor fellows, who had evidently dropped in; who knows but what one of them might have gone home glorying in the cross if you had told him that on it his God had died for him?

These words show the solicitude he felt for the spiritual welfare of human souls, especially those over whom he had been set as a shepherd, and his appreciation of the Gospel of his crucified Master. He would not have written thus had he not felt the importance of the subject and the necessity of the rebuke which he so bravely and yet so kindly made.

The biography is brief, but it contains a great deal that is worth knowing, and that will tend to inspire all readers with a reverence and love for the work in which Bishop Venables gave away his life, losing it for the sake of his Lord.

**SAMUEL JOHNSON.** By Leslie Stephen. [New York: Harper & Brothers, 1878.] 12mo., cloth, pp. 195. Price 75 cents.

This is the first of a projected and promised series on "English Men of Letters," which is to be published under the editorship of John Morley. A man better fitted for this work could hardly have been found.

The series is to include some of the leading representatives of our literature, as, for example, Spenser, Milton, Dickens, Wordsworth, Swift, Defoe. Among the editors of these different parts we find such names as Principal Sharp, R. H. Hutton, Dean Church, T. Hughes, Froude, and Goldwin Smith. It will be seen at once that the announcement contains brilliant promises. If this work thus laid out is well done, if the men called to their several offices and tasks acquit themselves as successfully as their reputation and abilities give us a right to expect, this series will be one of great value, and will serve a most beneficial purpose. Of late years the public mind, and especially the thoughts of the young, have been called away from the wealth of our past literature. We have all sorts of series in the department of science and fiction. Even the pigmies of to-day are permitted to overshadow the giants of former generations. Our best and richest treasures are becoming more and more unknown.

We anticipate and predict, therefore, great and good results from this opening volume and those which are to follow it. The first of the succession is a decided success. The important project begins with all the attractiveness that could be reasonably desired.

Mr. Stephen is not a Boswell. Nor is it desirable that he should be. He stands at a distance, and so judges soberly and accurately both the literary autocrat and his trembling but admiring and reverential biographer.

The childhood and early life of Johnson, his strange and finally successful career as a man of letters, the friends whom he called together and among whom he reigned so long and so imperiously—in short, all that is essential or desirable to a clear understanding of what the man was and of the place which he ought to hold in the world of English literature, will be found in these pages. Every one, we feel sure, who follows the author will agree with him when he says of Johnson:

The names of many greater writers are inscribed upon the walls of Westminster Abbey; but scarcely any one lies there whose heart was more acutely responsive during life to the deepest and tenderest of human emotions. In visiting that strange gathering of departed heroes and statesmen and philanthropists and poets, there are many whose words and deeds have a far greater influence on our imaginations; but there are very few whom, when all has been said, we can love so heartily as Samuel Johnson.

There is one feature in Mr. Stephen's portrait which was unexpected, and is, therefore, all the more pleasant. He dwells with what seems an almost loving fondness on the religious side of Johnson's life—a side that was for the most part hidden, but which here looks very real. He shows that it was, after all, a prominent element of his character. And yet he nowhere asserts this. He devotes no chapter, and scarcely a paragraph, to this special topic. Still the truth comes out here and there in this biography, just as it did in the life itself.

We commend heartily this initial volume of what promises to be a most useful series. It deals with things which will always be fresh to thoughtful minds. As a book it is a genuine production, and not a manufactured article. It will create or increase, as the case may be, a love for one who enriched, vastly and forever, our English literature, if he did not our language.

**A PRACTICAL AND HISTORICAL GRAMMAR OF THE FRENCH LANGUAGE.** By Charles Heron Wall, late Assistant Master at Brighton College; Author of English Translation of *Moïse*; Member of Philological Society. With an Introduction by E. Littré, Member of the French Academy. For Schools and Colleges. [New York: Harper & Brothers, 1878.] 12mo, cloth, pp. 458.

The author tells us that the problem which he set for himself was to produce a French grammar "which should contain the latest results of philology, and which should at the same time be perfectly practical." He accounts for the fact that at present French is not taught with much success in schools, ascribing as the cause of such failure the popular notion that the best and shortest way of learning the language, that is, to speak it, is "to slight the grammar and trust to imitation and frequent repetition."

The author's method is to teach the accident and elementary syntax as we would those of a dead language. Here we think he is right. The "natural method," so called, cannot be natural to those who have been previously drilled by force of circumstances, and the education which goes on out of school, in a different tongue. We grow into the correct use of English, but this very process prevents us from learning any other language in the same way. Knowledge of that kind must be acquired.

The work itself includes more than is to be found in an ordinary grammar. It contains five parts. The first furnishes a history of the French language, and explains its relation to the other branches of the same stock and to the different dialects of the same branch; the second part treats of phonology—the spoken sounds and the signs used to represent them; the third part is devoted to the accident, and the fourth furnishes a statement of both the rules and principles of syntax. The fifth treats of prosody. It will be

seen from this brief outline that the work goes over the whole ground. It is thorough and scholarly in every part. We cannot call it "French made easy," for it is a book which cannot be mastered without study. But it may be called French made intelligible.

We notice many marks of superiority over the French grammars previously used. It is in several respects the best, because the most complete and accurate text-book on the subject.

**DETERIORATION AND RACE EDUCATION.** With Practical Applications to the Condition of the People and Industry. By Samuel Royce. [New York: Edward O. Jenkins, 1878.] 12mo, cloth, pp. 504.

The author of this work deals with both facts and theories. In the first place he presents a long array of statistics showing that both here and in Europe the rate of mortality, insanity, pauperism, and crime has been constantly increasing for the last ten or fifteen years. For example, in the year 1844 the ratio of the insane in England and Wales was 1 to every 802 of the population, while in 1868 it was 1 to every 432. Between the years 1845 and 1854 there was, in the same country, an increase of mortality of 4.14 per cent. in males and 4.8 per cent. in females.

But there are more alarming statements. In the same country crime has increased five-fold; in Ireland, twelve-fold; in Scotland, while the population has increased 79 per cent., crime has risen 482 per cent.

These are samples of the facts which Mr. Royce has collected from various authorities. The cure proposed is that of "race education," or hereditary culture. By this kind of education is meant that which "aims at a harmoniously developed humanity," which "guards against premature mental strains in infancy," and which "enters the blood and marrow of body and soul." In this way children will be taught to live for the race.

We leave our readers to judge of the wisdom and probable success of the remedy proposed. We doubt whether any such remedy will cure the evil that is in the world. God has His way of final redemption. Men have been trying their ways since the beginning of time, and we see the result.

**THE CHINA HUNTERS' CLUB.** By the Youngest Member. [New York: Harper & Brothers, 1878.] Cloth, pp. 274.

The rage for ceramics has been a blessing in one respect at least: it has given occasion of a most delightful book, one pervaded by many veins of excellence. The least important, but still a very valuable portion of it, consists of information about pottery, its several styles and famous specimens. To us the most charming feature is its sketches of New England character, the wonderful specimens of men and women whom these "China Hunters" met in their search after other things. It is well known that some of the most important discoveries in chemistry were made by the alchemists, who were bent on finding some such useless good as the "philosopher's stone." This quest after crockery belongs to the same kind of history—it engaged persons of manifest and acknowledged genius. Every member of the "club," judging from their words recorded in these pages, possessed a mind worthy of some higher calling.

But we will not lament their "craze" about pottery. The book which has come, as an indirect result of it, more than makes up for whatever loss may have come through useless infatuation. In other words, we find here one of the brightest, most readable, volumes which have appeared for a long time. It abounds in information, but it is lighted up by genuine humor. It bids fair to be numbered among the few "happy literary hits" of the year. And besides, it deserves to be popular.

**ARTIST BIOGRAPHIES.** Michael Angelo. [Boston: Houghton, Osgood & Co.]

This is one of the well-known series published by this enterprising firm. It is in all



respects equal to its predecessors. Living in the beginning of the sixteenth century, and intimately associated with the great personages and events in ecclesiastical and civil history, the biography of Michael Angelo has an interest in addition to that which one necessarily feels in the great genius and his works.

**THE BIBLE FOR LEARNERS.** By Dr. H. Dort, Professor of Oriental Languages, etc., at Amsterdam, and Dr. I. Hooykaas, Pastor at Rotterdam. With the assistance of Dr. A. Kuenen, Professor of Theology at Leiden. Vol. II. From David to Josiah: From Josiah to the Supremacy of the Mosaic Law. Prepared by Dr. H. Dort. Authorized Translation. [Boston: Roberts Brothers. 1878.] 12mo. cloth, pp. 616.

In our notice of the first volume of this work we pointed out and discussed the theory according to which it was prepared, namely, that the Old Testament has very little historical basis, and that this, instead of being a drawback, is a great advantage. The present volume is somewhat less objectionable than the first. The Christian authors and divines whose names appear on the title-page find more worthy of credence in the period now under consideration than in the one preceding it. At the same time there is no hesitation in passing over to the sphere of legend and fable whatsoever seems strange or hard to believe. Those who learn from these pages will certainly get an education sadly imperfect and painfully superficial.

**PLATONIS DIALOGI. VI. Ex Recensione, C. F. Hermann.** [Novi Eboraci: Apud Harpers Fratres. MDCCCLXXXVIII.] 16mo, cloth, pp. 227. Price 65 cents.

The six dialogues here printed are Euthyphro, Apologia Socratis, Crito, Phaedo, Georgias, and Protagoras. They are among the best of the great philosopher's productions. We wish that not only these, but likewise others of his works, might become a part not only of the classical, but also of the metaphysical course in our colleges. It seems almost a desecration (it certainly is an inadequate use) to employ the works in which the ancients embodied their wisdom merely as furnishing examples of grammatical construction. The highest end of "Paradise Lost," or of Shakespeare's dramas, is not that of serving as parsing exercises in English. They may be good for that, but if they are read for no other purpose we lose their best ministry and service. We lose the greater good which they might bestow if they were read aright.

**COLLECTION OF FOREIGN AUTHORS.** No 10. "Ariadne." From the French of Henry Gréville. [New York: D. Appleton and Company.]

A sad minor strain runs through the whole story of a young Russian girl's life. Beautiful, and with the most wonderful voice that ever was heard, she is both homeless, friendless, and poor; is expelled from school, the innocent victim of a princess's scandalous escapade, for which she suffers all her life; falls in love with a man who is devoted to some one else—the princess in question; and finally, after a great triumph on the stage, for which she has been educated, loses her voice, and commits suicide upon finding out that the man she loves cares nothing for her. The book is well written and well translated.

**THE PRINCIPLES AND PRACTICE OF TEACHING.** By James Johonnet. [New York: D. Appleton & Company.]

There is certainly room for improvement in teaching. This is implied in the progress of the age. All who are interested, practically or otherwise, in education, will find much valuable information in the volume before us. No department of the subject is omitted, while there is a pretty full explanation and discussion of the various systems of teaching. The book is not without interest to the general reader.

**THE ELEMENTS OF RHETORIC.** By James De Mille, M.A. [New York: Harper & Brothers.]

None but a thorough and accomplished rhetorician could have produced this work. Besides the material of which any treatise of

the kind is necessarily made, there are specialties which are lightly touched upon, if at all, in the ordinary instruction books on this subject. In the matter of word painting, tone, and rhythm, the preparation of the subject matter and method, the language of the emotions, etc., the work is particularly full, while in every department a leading feature is the fulness and profusion of the examples and illustrations which accompany the discussion of each topic. The author is a master of his subject, and understands the art of imparting his knowledge to others.

**THE WITCHERY OF ARCHERY. A Complete Manual of Archery.** By Maurice Thompson. Illustrated. [New York: Charles Scribner & Sons. 1878.]

The substance of this book first appeared in *Scribner's Monthly*, and the several articles attracted no little attention. Why they did so it is plain to see. The subject is comparatively novel; the author writes upon it with enthusiasm, and he shows himself to have been as skilful with the bow as in the treatment of his experiences and exploits. There is not the least occasion to doubt him when he says that he has keenly enjoyed writing these chapters, and that nowhere has he departed from truth in the description of places and things. This is, in fact, a breezy, exhilarating sort of book, and admirable for Summer reading.

If the writer does not quite succeed in showing that archery is as noble exercise as he thinks it is, he at least shows that the bow may do effective work in the way of hunting, while it deserves increasing popularity in the way of pleasure and recreation. In the appendix may be found all requisite information as to the matter of bows, arrows, quivers, how to make them or where to get them, as well as the care of tackle, and rules for the formation of archery clubs. If the writer had entitled his book "The Fascination of Archery" he would have avoided an unpleasant jingle, and proved at least that archery is highly entertaining, if not bewitching.

## LITERATURE.

MR. SAMUEL ROADS, JR., is engaged upon a history of Marblehead, Mass.

DR. JOHN W. DRAPER's volume of "Scientific Memoirs," forthcoming from the press of the Harpers, contains a narrative of an extensive series of experiments made in the University of New York by its author, on various chemical and physical topics, between 1880 and 1870, chiefly in connection with light, radiant heat, and electricity, and the different papers of which the volume is to be composed already form a portion of our current scientific literature.

MR. RUSKIN has given an explanation of the meaning of the title "Fors Clavigera," as follows: "That title means many things, and is in Latin because I could not have given an English one that meant so many. *Fors* is the best part of three good English words—force, fortitude, and fortune. . . . *Clavigera* may mean either club-bearer, key-bearer, or nail-bearer. . . . *Fors* the club-bearer, means the strength of Hercules, or of deed; *fors* the key-bearer, means the strength of Ulysses, or of patience; *fors* the nail-bearer, means the strength of Lycurgus, or of law. Briefly, the first *fors* is courage, the second patience, the third fortune."

MR. T. WHITTAKER announces for publication a work which has attracted much attention in England, entitled "On Holy Ground; or, Scenes and Sketches in the Land of Promise," by Edwin Hodder. He has nearly ready for publication, also, a number of juvenile books. The list will include twenty-two new volumes, in fancy bindings

and illustrated. Among them are "A Saturday's Bairn," by "Breuda"; "Ten of Them; or, the Children of Draughturst," by Mrs. R. M. Bray; "The Home of Fiesole"; "A Year at Briercliffe"; "Heroes of Ancient Greece," and "The Tower on the Tor," by the author of "Episodes in an Obscure Life."

*Appleton's Journal* for September opens with a very interesting account of the New York Post-office, by Leander P. Richardson. "In Paraguay," with six illustrations, by Carlos Sansom, is equally interesting. The prose matter of the magazine is particularly good this month, especially a story in two parts, called a "Leap Year Romance," in which the writer treads rather unfrequented ways of life in a university town at the West; and also, of a very different character, "A Voyage with the Voyageurs" is a very curious as well as interesting description of voyages up the Upper Red River, its attendant pleasures and adventures. The bits of poetry are good, almost without exception, and the whole number is a particularly readable one.

*Scribner's* for September illustrates very pleasingly a poem by H. C. Bunner, called "Ready for a Ride." This is followed by a number of spirited sketches and some interesting reading matter, called "Hunting the Mule-deer in Colorado." W. J. Morton's paper, entitled "To South Africa for Diamonds," is completed in this number; the paper has several spirited engravings. There are several graceful bits of poetry in this number of the magazine. "An Account of the Engadine," "A Spool of Thread," and "Glimpses of Western Farm Life," complete the illustrations. A moderate praise is all that can be bestowed upon the short stories this month, which are not so good as usual. The serials are interesting, and the topics of the editorial department well discussed.

In a large collection of MS. sermons, chiefly by Conformists and Nonconformists of the seventeenth century, in the Bodleian Library, which with few exceptions belonged to Dr. Richard Rawlinson, Mr. Macray has lately discovered in a small anonymous and imperfect volume the original copies, with frequent corrections, of three sermons by Bishop Sanderson. Two of these, on Romans iii. 8, and I. Cor. vii. 24, are among his printed works; but the third, on Psalm ci. 3, has never yet been published. This volume came from Archbishop Sancroft's library. Other volumes in this collection contain original short-hand notes by Tillotson of sermons preached by him in 1680-93; a series by Dr. A. Horneck on Psalm li.; and many by Bishop Turner, of Ely.

It is said that Mr. W. St. C. Boscawen has discovered among the contract tablets in the British Museum two documents of great interest to geometers. Attached to two terra-cotta tablets containing deeds of sale of estates near Babylon, Mr. Boscawen found two neatly-drawn plans of the estates in question. The first of these is a deed relating to the sale of some land which took place toward the latter end of the reign of Nebuchadnezzar. It represents an estate of about eight and a half acres in area, and bounded on the northern side by the canal of the goddess Bani-tuo. The names of the owners of all the adjacent lands are given, and the greatest care is taken in giving the dimensions of these plots of lands. The whole is divided into three parts of parallelograms, and check dimen-



sions are taken to test the accuracy of the work. A semi-circular portion on the east side is most carefully measured, both radius and circumference being given. The second plan is unfortunately in a mutilated condition, but the remaining portions show the same care and neatness as is found in the perfect one. The deed of sale in this second document is written on the reverse of the tablet, and is dated in the reign of Darius Hystaspes. The value of these documents as bases by which to fix both the lunar and area measures in use in Babylonia is very great. Both the documents form portions of the now well-known series of the Ejibi tablets. Mr. Boscawen will publish these documents, accompanied by fac-similes of the plans and translations of the deeds relating to them.

*St. Nicholas* for September contains its usual liberal allowance of graceful, pleasing, and funny pictures, in addition to an unusually interesting amount of letter-press. No more judiciously chosen, or withal more interesting, serial for boys than Mr. Stoddard's "Dab Kinger" has ever appeared in *St. Nicholas*. A reasonable and possible amount of adventures pervade its pages, such as any boy might meet with. Mr. Stoddard is kind enough thus far to indulge in nothing startling; his conversations are bright and not unreasonably slangy, and the boys are thoroughly wide-awake and honest, with good impulses and unselfish plans, that teach a better lesson than the generality of boys' books nowadays. Another very good story is called "The Fox and the Turkeys; or, Charley and the Old Folks," by Susan Coolidge. Miss Coolidge heads her story with a fable of La Fontaine's, called "The Fox and the Turkeys," and the text is well applied. The story, a bright and interesting one, as anything of Miss Coolidge's is sure to be, tells us of a boy who had read the popular boy literature of the day—stories of ships and sea life, freebooters and buccaneers, general hacking and killing right and left, plenty of bloodshed, and hard names called—until, as is the case in so many instances, no other life but that of a free-booter could satisfy him. We are told that, after making his relatives' lives miserable for some time, this boy was allowed to go to sea, from which he returned in a year's time much enlightened on the subject of the charms of a pirate's life, and with a firm conviction that to be good is the only way to be happy, either on land or sea. It is a crying pity that thousands of such stories cannot be written—if it is the one way to counteract the influence of the pernicious books and papers for boys printed and scattered all over America. It is not within the limit of a notice of a magazine to say more on this subject, and we will only add that any effort made by such a popular magazine as *St. Nicholas* is sure to be appreciated and welcomed with pleasure by all thinking parents, and is likely to have much influence for good.

### SCIENCE.

THE British Museum has acquired a collection from Malta—made by Admiral Spratt and Dr. Leith Adams—of the remains of pigmy elephants found in the caves and fissures. Hundreds of fragments of animals of all ages have been found, so that the knowledge of those extinct creatures may now be made fairly correct.

THE *British Medical Journal* states that

several cases of lead poisoning which have lately occurred in Germany have been found to be due to the effect of the direct rays of the sun upon the oil-cloth tops of baby carriages in which the children were kept when out-of-doors. The oil-cloth is of American make, and contains 42 per cent. of metallic lead.

ACCORDING to the *Pharmacist* a very useful ink, that cannot be erased even with acids, is obtained by the following receipt: To good gall ink add a strong solution of fine soluble Prussian blue in distilled water. This addition makes the ink, which was previously proof against alkalies, equally proof against acids, and forms a writing fluid which cannot be erased without destruction of the paper. The ink writes greenish blue, and afterwards turns black.

AN article on note-deafness is contributed by Mr. Grant Allen to the quarterly review, *Mind*, devoted to psychology (in the scientific sense of that term) and philosophy. By note-deafness he distinguishes an abnormal condition of hearing which is analogous to color blindness. He is satisfied that this condition is by no means uncommon, inasmuch as many persons are incapable of distinguishing in consciousness between the sounds of any two tones lying within the compass of about half an octave, or even more, from one another. He relates a number of interesting observations in the case of a person so constituted, and maintains that there is in reality very little connection between poetry and music as sources of pleasure, and that a correct analysis would lead us to expect the most delicate discrimination as to metre from those persons whom tune has no power to distract.

"THE addition of a new fact to a farmer's mind," it was once pithily remarked, "often increases the amount of his harvests more than the addition of acres to his estate." The principle holds good in every kind of industry and commerce. The discovery of new forms of properties of matter, or fresh applications of old ones, of new motive-power or new mechanism, is continually changing the aspect of affairs. A new tool even will sometimes add immensely to the value of an old material, promote the comforts of millions, and develop some branch of industry to an extent hitherto unthought of. Fifty years ago few workmen could accomplish the cutting of common window-glass without risk and loss; at length a thoughtful observer found out that there was one direction in which the diamond was almost incapable of abrasion or wearing by use, and he contrived the present simple tool which steadies the diamond and fastens it in the direction required. Here was a discovery resting upon a scientific principle. It might and probably would have been made much earlier had science, or the systematized knowledge of matter and its properties, been more common. The complaint is now general that such knowledge is less common amongst us than it should be, than it is, in fact, elsewhere. It is remarked continually that our continental neighbors are so sensible of the advantages of this knowledge, that they provide it liberally for every man, woman, and child. They feel that it is in itself property and the prolific source of wealth. They see that it cannot be carried off by an enemy, or impaired by bad seasons, or paralyzed by a panic. They find that it costs nothing to defend or to insure; that it is not merely a circulating commodity, yielding a single profit to its possessor, but

rather fixed and constantly productive capital. Therefore, beyond primary schools, they provide industrial schools, trade schools, polytechnic schools, drawing schools, museums of art and manufacture, to all of which access is nearly free, and attendance on some of them almost compulsory.

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## CALENDAR FOR SEPTEMBER.

1. Eleventh Sunday after Trinity.
3. Friday. Fast.
3. Twelfth Sunday after Trinity.
3. Friday. Fast.
5. Thirteenth Sunday after Trinity.
3. Ember Day. Fast.
10. Ember Day. Fast.
1. { St. Matthew.
- { Ember Day. Fast.
2. Fourteenth Sunday after Trinity.
7. Friday. Fast.
9. { St. Michael and All Angels.
- { Fifteenth Sunday after Trinity.

## THE BEST BELOVED.

BY DE F.

"My beloved is mine, and I am His."

—Song of Solomon, ii. 16.

I brought my love

Great wealth; rich gems of iris rays,  
Pale pearls like moon-lit wave,  
Old laces, rosy coral sprays,  
All rare things women crave.  
She looked awhile with bright pleased eye,  
Then put them all away.  
"They are most fair!" I heard her cry;  
Then unregretting say,

"But wealth is not for me."

I brought my love

A dainty wreath of shining bays,  
And proudly bound it there  
Above the brow that oft men's praise  
Had singled out to wear  
The poet's meed. She took it down  
And cast it in the dust,  
Saying, "Shall I for this disown  
My nobler, higher trust?  
Nay, fame is not for me."

I brought my love

A lily, pure as heavenly light,  
As free from earthly taints  
As that "fine linen, clean and white,  
The righteousness of saints."  
She looked as if it came too near;  
Low bowing down her head,  
And shrinking back as if in fear  
Of soiling it, she said,  
"Nay, this is not for me."

I brought my love

My heart, and laid it at her feet:  
Her eyes shone all aglow,  
Her cheek new-bloomed with tints as sweet  
As rose-lipp'd shells oft show.  
She stooped, with eager lips apart;  
Then, trembling, turned away:  
Returned, and, kneeling, kissed my heart,  
And yet I heard her say,  
"Nay, love is not for me."

"What wilt thou, love,

That I should bring to thee?" I cried.  
Her deep clear eyes sought mine  
In one long look; she turned aside  
(While panting sighs, the sign  
Of wordless grief, broke past their bound  
Of white lips wrung with pain),  
And slowly raised from off the ground  
A crown, in form most plain.  
Not heavy was the tree

For my dear love,

But set with thorns—and to her heart  
She pressed it o'er and o'er,  
Nor shrank to see the vein-founts part  
With their rich crimson store.  
A light, like halo 'round the moon,  
A mild unearthly glow,  
Flowed slowly through her face, and soon  
She answered, meekly low,  
"This, only, is for me."

I saw my love

Once more, but laid in quiet sleep  
That knows no waking here.  
The best beloved now doth keep,  
In love that casts out fear,  
The heart that cried in bitter pain,  
"Lord, foul and black am I,  
Look not on me!" that prayed again  
To hear His dear voice cry  
(Scarce hoping could be blest

Her wavering love),  
"My love, My dove, My undefiled,  
Thou art all fair!" to her;  
That prayed Him lead her from the wild  
With gathered spice and myrrh.  
So when He came to His own place  
To gather fruits His own,  
He claimed her His. Around her face  
The radiant lilies shone,  
The cross lay on her breast.

Salisbury, 1878.

## THE GIRLS OF ST. ANDREW'S.\*

BY JENNIE HARRISON,

Author of "The Choir Boys of Cheswick," etc.

## XXI.

Nelson was at the breakfast-table the next morning when the girls went in—the old familiar Nelson, with his handsome face and pleasant manners. It did not seem possible to Fannie that anything could be wrong with him as he came forward to greet her.

"I am so glad to see you!" he said, and his bright smile showed how truly he spoke.

"I don't know," began Fannie quickly, "whether to believe you or not! I was here all last evening, and we had quite a little party; but I did not see you."

He looked a little embarrassed, but began to excuse himself, saying that it was an engagement made some days before, "and they wouldn't let him off."

"I didn't promise, you know, Julia," he said, turning to his sister, "for I was afraid I couldn't get away."

"No," she answered quietly. And then she asked him when a certain exhibition of art was to open, and if he would get tickets.

"Certainly," he replied, watching Fannie Evert's face as she stirred her coffee on the opposite side of the table. "I am ready to make myself useful in any way that I can."

"Thank you," said Fannie, looking up brightly; "then I shall request your services immediately. It is a plan which came into my head last night, just as I was dropping to sleep, and I can't possibly make anything of it without your help. No, sir!"—she shook her head laughingly as he looked up with a question on his lips—"it is to be kept until you come home this evening. Then Julie and I will put our plan right into your hands, and you can mould it as you please. Only restrain your curiosity till then."

He laughed and looked puzzled.

"I hope it isn't anything very formidable."

"It would be without you at the head of it. I couldn't manage it myself, and the others would detract from its dignity if they were the leaders—Ned and Palmer, they are so full of nonsense and fun!"

So they talked on, lingering over the pleasant breakfast until it was time for Nelson to go.

"I'll see you at dinner-time," he said, taking his hat reluctantly and bidding the girls good-morning.

Julia's face looked brighter than it had done for many a day. And Fannie seemed quite pleased, though she said: "I believe I am going to be selfish after all, Julia! I anticipate a great deal of enjoyment if my plan is carried out."

"Who has a better right?" responded Julia, putting her arm about her friend and whirling her with a little waltz across the hall into the dim parlor.

How they talked and planned through all that day! How they tried a little of everything—music and reading and sewing—with a brisk walk down the avenue just before dinner-time.

They had a grate fire made in the library. They very seldom used the grate, Julia said; but Fannie said "a blazing fire makes it so cosy and homelike."

So it was made; and when Nelson, true to his promise, came in at dinner-time from the bleak December wind, his face brightened at the sight of it, and he rubbed his hands, saying, "That looks good!"

"It is our 'council-fire,'" said Julia, looking very happy.

And then they all went to dinner; such a different dinner from the one they had had the day before—to the two girls at least!

How they talked and laughed and brightened up the stately meal and the sombre dining-room! Before Nelson realized it he found himself suggesting various amusements which he was to share with the girls during Fannie's visit, to all of which they both agreed readily.

"We'll do our best to un-Cheswick Fannie," he said, as they rose from the table; "we owe her a grudge for going off there. And Alf, too, the best and jolliest fellow! what a hermit he has grown out there!"

They gathered around the glowing fire in the library, while the night grew dark without, and discussed Fannie's plan, after she had unfolded it in her own pleasant way.

It was to be a "Literary Society," for both amusement and improvement. "The Winter evenings are so long, and we ought to meet together once or twice a week, to keep ourselves from getting rusty; don't you think so?" Fannie asked.

Nelson assented.

"This will fill one evening in each week. And we can have anything we please—a different order every evening—reading, selections or original, you know; or we can take a play, or have charades; music, too, if we like. I give you the crude idea, my lord Nelson, and I want you to work it up into something nice. I know you can. And there isn't the least doubt about our getting all the others to join. Do you think so, Julia?"

"Oh, no; they will be delighted. I think it is something we have always wanted in our little circle during the Winter."

Nelson leaned back in his chair and looked thoughtfully into the fire. He was pleased that they should have put the management of it into his hands, and that Fannie depended on him to "work it up into something nice."

"We must have it very select," he said, musingly; "and then, at special times, we could invite outsiders, and have a sort of parlor entertainment."

"Splendid! the very thing!" cried both the girls.

"Let me see"—then he jumped up suddenly, reminding them of the old boyish Nelson—"it's early yet; suppose we run over to Ned's and talk about it there?"

The girls agreed with pleasure, and ran to put on their wrappings, while Nelson took down his overcoat, and shrugged his shoulders as he thought of it all.

Julia was radiant.

"You look like the queen of the night," her brother said, with a proud smile, as she came and stood under the gas-light, tall and stately, like her mother, with the soft, white



nubia wrapped about her head, and her eyes shining like two stars.

"Thank you! Return the compliment for me, Fannie, and tell him he's Apollo himself," said Julia, making a courtesy, and turning towards the door to hide the tears that came to her eyes.

The clear, cold night, and the bright bustle of the city streets, raised their spirits higher still; so that by the time they reached Mr. Adams's door, all three were quite merry.

Sophy and Ned were very glad to see them. And so was Anna Croy, who rose from the piano stool, at the other end of the room. She had come around with "the inevitable duet," as Ned called it; and had been trying to get Sophy to practise it with her.

"Just the thing! practise away, Anna," proclaimed Nelson; "you may be called upon to perform in public yet."

"What's on hand, now?" asked Ned, resting his arms on Nelson's shoulders, and feeling so glad to see him so like his old self.

The plan was unfolded by Nelson himself, with great dignity, and applauded loudly at every pause by his attentive audience. Sophy, Ned, and Anna each joined in it with a hearty pleasure, and were sure that the others would do the same.

"We're a pretty smart set, taking us all in all," said Ned, twirling himself around on the piano-seat; "and I have no doubt we shall make quite a good thing out of it. It will be quite a diversion for me when I have been poring over dry law books."

"Are you at law?" asked Nelson.

"Yes, by myself. I go at it after business hours, and at odd minutes."

Nelson looked at him steadily for a moment, as if admiring his zeal, but did not say anything.

They talked for some time over the plan for the literary circle, each one having some suggestions to offer. And Fanny Evert's idea soon grew into definite shape.

"But we can't settle upon everything until we see the others; suppose we meet all together to-morrow evening and organize."

"To-morrow?" said Nelson, looking thoughtful.

"We ought to strike while the iron is hot; don't you think so?"

"I suppose so—yes; but— Well, say to-morrow evening then."

"And remember, you're our leader," said Fannie, shaking her head at him; "we all depend upon you, so don't fail us."

"To-morrow evening; where?" he asked, laughing.

"At home," said Julia; "our home, friends, by the grate fire in the library."

Nelson promised to let the others know about it, and so they separated.

## XXII.

Fannie Evert's first plan was a success. The literary society was organized and carried on with much spirit.

Without fully understanding the wishes of Julia and Fannie, the rest were unanimous in deciding that Nelson should be president of the little association. They would take no denial; and they made it all so pleasant and complimentary, that Nelson felt himself compelled to accept. It was "only one evening out of the week, anyhow," he said to himself. But somehow that one evening came to have, by and by, a stronger hold on him than he had expected it would. At first he prepared for it, and was regular, because he felt bound to fill his office properly. Then he began to

look forward to the appointed evening, and to go because he liked to. He would smile at himself, sometimes, for the energy with which he would tell "the fellows," "I can't possibly go with you to-night; I have an engagement." And after a while he found himself devoting perhaps another whole evening to the preparation of a new programme for the meeting.

"Nelson, you are inexhaustible!" Fannie would exclaim sometimes as he told them of something new he had on hand.

And "our president" was sounded from one to another in such tones of praise that the young man felt greatly pleased. He was fond of approbation. Perhaps it was that which had led him away among the new companions; they flattered him; expressed a strong desire for his company; and called him a "first-rate fellow," and so he was pleased to be among them.

"We shall make him vain I am afraid," said Julia one evening; "but it isn't so much matter if we only keep him!"

Ellen Marks partly suspected the cause for the origin of the literary society, and for Fannie Evert's unusually long visit to the city.

"Ida," she said one day, "don't you think it is one way to try and bring Nelson back? I think I can read it in Julia's face, she is always so eager to have it pleasant."

"If that is it, we will enter into it with more zeal than ever," answered Ida.

"Indeed we will!" And Ellen remembered, gratefully, how many hours in Cheswick, and at home, had been made happy for her by Julia's unselfish attention. Here was an opportunity to do something for her in return. And Ellen did indeed do her part well. She was a bright girl, who had won many laurels at school, and now she began to add all she could to the interest of their little circle. She was a fine reader, and never hesitated to fulfil all the demands made of her. She wrote little "plays," which were received with great applause; she worked hard when a "charade" or "tableau" was in preparation, and she finally agreed to assist Nelson in editing a little magazine, which was handed around from time to time among the St. Andrew's people and created quite a sensation. Julia was delighted, although she declared that her occupation was gone and that she would "never think of being an authoress any more!"

Each of the girls added in her own special way to the enjoyment of these evenings, and each of them became more and more interested as the Winter weeks passed on.

"How much latent talent this society has brought to light!" cried Sophy one evening, when little Maggie had been taking her part in a play with much excellence, and everybody was agreeably surprised. "We never knew before what geniuses we were! Nelson, we cannot sufficiently thank you for bringing us out."

"That's true," said Ned. "Who ever dreamed of Ida reading as she read 'The Skylark' to-night? Why, it fairly lifted a body up! I felt myself going at every flap of the bird's wings."

"Ned, you ridiculous fellow! how dreadfully romantic you are."

"I'm in earnest though! We must have Ida do something like that when our entertainment comes off."

"It is Ida's own 'blithe spirit' which makes her read such things well," said Ellen, looking to the other end of the room, where Ida,

in the intermission, was consulting with some one else about a part to be taken in a charade. It was the same fresh, bright, girlish face that we first saw going up the avenue to St. Andrew's. "Ida Whitby, the blue-bell," they had named her long ago, "with her pure, true face always turned to you so sweet and sparkling."

The programme was varied every evening. Sometimes there was music interspersed, or conversation, questions and answers, or a debate, or an "intellectual game." And there was scarcely any evening on which they did not break up with regrets that the time had been "so short."

Quite naturally, too, this one evening a week led to others. A little music between the readings gave them a longing for more; and so it came to pass that other evenings were spent in practising singing together.

"Who knows but we may get up an amateur concert some of these days," laughed Nelson, singing out his clear tenor, and turning the pages of the glee-book with great delight.

Then there were other concerts which they all enjoyed attending, and which did not seem complete if any one of the number was absent. There were skating parties on moonlight evenings, after which one of the girls always played hostess and made a little supper of hot coffee for them all.

Julia and Fannie did not go on without any discouragement. Quite often their plans failed in the one principal object, and the sister's heart grew weary and faint. But it was a labor of love, and her friend cheered and helped her. Nelson disappointed them a good many times at first. It was hard for him to break off from his new acquaintances. He must give them a night once in a while, he said. And yet, he confessed to himself, there was always more satisfaction in an evening spent among his old friends. They were always ready for him, and glad to have him. They never dropped him because he failed to keep his engagements with them. Never once in all those days did his sister's face lose its bright smile for him, nor her voice fail in its pleasant words of welcome, nor her hand cease to make home beautiful and attractive for him. He did not see it so clearly then, but it came to him afterwards, and was a sweet memory and a stronghold for all his life.

If it were only an evening at home—a quiet evening without company—the charm was there still. There was the blazing fire, the cosey chairs drawn up to the centre-table, and the two bright girl-faces in the glow of the drop-light. Always an eager greeting for him too, and something in which they wanted his special help or advice. So that by all these wise and pleasant means Nelson felt himself drawn slowly, more and more, back into the old associations. He rebelled against it at first; but after all, who will not choose what is most pleasant? And Nelson confessed to himself that a riotous evening among young men who knew little of him, and cared only selfishly for him, was not half so pleasant as an evening spent among the old friends who had grown up with him from childhood, and who had a real interest in him.

It was a battle between the sister and the world; a struggle between Satan's chief temptation and the brightest chain God has set to draw a brother's heart. And, in the end, the sister's love conquered. Julia had



and her work, it was no dream, but a stern reality, and she set about it with an earnest heart and steadfast purpose. And the end was sweeter to her than any of her childish dreamings.

### XXIII.

Christmas drew near; and the preparations for it gave our St. Andrew's friends other opportunities for meeting together.

The people of St. Andrew's made their Christmas decorations in the old-fashioned way. They did not buy them all ready to put up, as many of the city churches did, but left it the willing hands of young and old to do the work, thus making the season such as it should be, one of closer Christian intercourse, and making the evergreen adornments a labor and offering of love to beautify God's holy temple.

All hearts were glad, therefore, when the rector gave notice of the first meeting to be held in the Sunday-school room, where arrangements would be made for the Christmas decorations, and at which every one was invited to be present.

Fannie Evert's face beamed with delight. How exactly like old times it sounded! and how exactly like the old Sunday-school girl of St. Andrew's she felt, as she sat there among the familiar faces, and listened to it all!

Yet there was a little feeling of regret, too, as she remembered the church of the Holy Cross, at Cheswick, and knew that she would have missed there.

"What are we going to do about our Literary?" asked Fannie, as they walked home by the side of Nelson, who had been to church with them that day.

"We shall have to meet and adjourn, I suppose. We couldn't possibly get up a Christmas week entertainment, could we?"

"No; we shall be too busy; and, besides, it will be better to have it some time after the holidays, when there isn't so much going on."

"And Nelson, you'll be with us every night this week, wont you?" said Julia, turning to her brother as they went in the door; "we shall want you every single minute; for we're going to make the dear old church look a forest of Lebanon this year, aren't we, Fannie?"

Her eyes shone, and her face looked so eager, that Nelson smiled back at her indulgently, and promised, "if possible," to be at the church-work every night.

"Everything is 'possible' to my lord Nelson, when he wishes it!" called Fannie, looking back from the stairs.

Nelson partly understood the meaning of her remark, and partly considered it as a compliment to himself, so that he puzzled over it for some time; and the result was that he did not fail to be with them one night that week.

A letter came from Alfred Evert, saying that he had sent a load of evergreens from the Cheswick woods for the use of St. Andrew's, and would follow them himself in a day or two, so as to lend a helping hand in the dear old work.

Every one of Alfred's old Sunday-school friends were rejoiced at this, and the thought of having greens from the Cheswick woods among the decorations of St. Andrew's was a very pleasant one to Fannie.

"If I could make some special thing, entirely of those greens, how nice it would be! a cross or a star; and I will, too, if they'll let me!"

It was a week full of delight to all our young friends. The first evening they met with a huge pile of evergreens in the lower end of the Sunday-school room, and all the beautiful work yet before them. Then they made their plans. There should be so many yards of "rope," to be twined and festooned in so many different ways; and the number of yards was sufficient to satisfy the most eager worker there. There should be so many wreaths, so many stars of various kinds, so many crosses, and so much trimming for the font, so much for the altar; and then the letters.

"Well, we'll have enough to do!" said some one.

"And enough to do it!" added Nelson, who was fairly into the spirit of it all.

"Greens or people, do you mean?" asked Ned Adams, putting his head out from behind a beautiful spruce-tree.

"Both. So come along; let's get at it!"

Knives were soon at work among the green branches; long stretches of rope were arranged so that the ladies could cover them; balls of twine appeared from mysterious places; very particular directions were given to those who cut and those who handed the greens; and soon the work was going on in good earnest. All faces were happy, and the voices were as busy as the hands.

"Now, little Maggie, was there anything in all Trinity season, and all vacation, half so beautiful as this?" said Ida Whitby, looking up from her work with eyes shining with happiness.

"Oh, yes!" came the answer, from where Maggie was leaning against a background of evergreens, and admiring a little sprig that hung full of tiny cones, which she held in her hand; "I stand by my choice still. It is cold now, and there are no flowers, nor grass, nor butterflies, nor long sunny days!"

"Maggie would like to have life one long Summer-time, and every bit of it vacation, with nothing for her to do."

The girls laughed; and Maggie began to work, trying to look indignant at the accusation.

"Oh, but dear old Christmas! it is better than fifty Summers!" said Ida again, drawing a long breath, and taking in the sweet scent of pine and hemlock and cedar.

"What do you say, Miss Walker?" asked Maggie, appealing to her teacher, who sat near.

"I can hardly tell which of the beautiful Church seasons I like the best, Maggie. But I know that we can have a Summer in the heart, and a sunshine there, that shall be a refuge for us 'through all the changing scenes of life,' and keep us safe in hours of darkness, which must come sooner or later, in this world. I did not mean to give you a lesson to-night; but it was a thought that came to me as I heard you talking."

"Oh, we don't mind, Miss Walker; we never get tired of your lessons!"

And little Maggie looked up brightly into her teacher's face. Happy Maggie, who had no thought of trouble for the future; and who lived only in the sunshiny present!

"I hope," said Sophy Adams, in another busy corner, "that Mr. Barrows wont have us stop at ten o'clock, as he did last year!"

"I think he will, though," replied a pleasant voice behind her; and the rector himself began to "bunch" the evergreens for Sophy's rope. "For the first few nights, at any rate; so we shall all save our strength, in

case we may be obliged to work harder and longer towards the end."

"It is a good plan, Mr. Barrows," said Palmer; "especially for young housekeepers. But I do really believe that Sophy would sit here tying evergreens all night if we would let her."

"I feel now as if I could do it myself," said Fannie. "And, oh, Mr. Barrows," she added, turning to the rector, "I want to know if I mayn't make a cross and crown for the chancel all myself, out of the Cheswick greens?"

"Certainly," replied Mr. Barrows, smiling at her enthusiasm, and at how she mingled St. Andrew's and Cheswick in her thoughts "But you cannot do it alone."

"Oh, I shall get one person to help me," she answered, looking greatly pleased.

"And I'll be the person," said Palmer, handing Fannie a bunch of evergreens, while the rector passed on to another group.

"Excuse me, sir, but I haven't asked you. I am going to employ Nelson."

"Oh, all right."

Palmer turned away, feeling a little hurt. But after a few minutes of thought he understood it all, and went back again quite contented.

"I'm so glad that Nelson is working with us," he said, speaking so that only Fannie and Julia could hear. "I was afraid he might run off and forget us."

"We don't mean to let him if we can help it," answered Fannie, feeling grateful that she was understood. "Help us to assign all the special bits of work to him, wont you?"

"Yes, I will."

And Palmer kept his word.

(To be continued.)

### A WIDOW'S THOUGHT.

BY C. W. G.

Sing on, ye happy warblers, nor refrain,  
Ye cannot bring him pleasure now, nor pain;  
Thou merry brooklet, dancing in the sun,  
Haste on thy way, till play and work be done.

Thou careless herdsboy, whistling o'er the lea,  
I would not that my sorrow saddened thee;  
And ye, ye tender flow'rets that he loved,  
I'd have ye bloom where'er his feet have roved.

I would not that the children in the street  
E'en for a moment stilled their busy feet;  
I would not close the casement from the light,  
I would not drive loved faces from my sight.

I would not other eyes should fade and fill,  
I would not other hearts should doubt His will;  
Oh heav'nly Father, even in my grief,  
I'll ask submission, and 'twill bring belief.

My load no earthly friend I'll ask to share,  
For Thou hast taught us where to cast our care,  
My shadow shall not cloud another's way—  
The light on others' paths I'd gladly stay.

And it may be, in soothing others' pain,  
That peace and hope shall come to me again;  
And I may prove why God in love denies,  
And chooses thus to bless the faith He tries.

WHEN God wounds, it is wounding; and we learn—learn to suffer as He suffered. And when He heals, it is healing; and we learn more—learn, in our measure, to heal as He healed.

FAITH from the first gives life; and if we keep the Word, light comes, turning what once was faith into certain knowledge.—Andrew Jukes.



## ST. PAUL'S "THORN IN THE FLESH."

It is a genuine consolation to be told by St. Peter that even he found "things hard to be understood" in the epistles of "our beloved brother Paul." Since the release of the great apostle from the scenes of his earthly labors and conflicts, the number and the degree of those difficulties have naturally increased in a large proportion. For if it be true of any one, it is emphatically true of St. Paul, that the style is the man. One would search in vain all sacred and profane literature for a series of compositions more thoroughly characteristic of their author than that collection of letters which, in our English Bibles, begins with the Epistle to the Romans and ends with the Epistle to the Hebrews. We may well suppose, therefore, that if we could still behold St. Paul as he appeared when he addressed his stirring discourses to his contemporaries, many obscure passages and the numerous allusions whose force is now perhaps irrecoverably lost, would then seem perfectly clear to us. Has the progress accomplished by exegesis during the past eighteen hundred years made good the loss which we have thus sustained?

Among the passages which have unquestionably suffered in this way is II. Cor. xii. 7; for we cannot but suppose that when St. Paul wrote to the Corinthians, "There was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure," they knew, most probably in consequence of their personal acquaintance with him, to what he referred in those words. As we are naturally interested in the minutest details concerning those who have won our love, the question, What was this "thorn in the flesh," this "messenger of Satan"? has at all times had the privilege of arousing attention and discussion; and, as one might readily suppose from the nature of the question, many of the answers which have been given in reply are curious specimens of purely subjective interpretations of Scripture.

It has been remarked, for example, that Roman Catholic divines, apparently mindful of the strange hallucinations of the early Christian anchorites, are generally inclined to understand by this infirmity strong sensual temptations to which they suppose St. Paul to have been subject. The reader will no doubt think, as we do, that it is somewhat unhistorical to make of the busy apostle of the Gentiles the first Christian recluse; but history has unfortunately taught us only too often that when it is convenient to do so, our Romish friends seldom shrink from committing such anomalies. Advancing a step higher, we find that Luther and many of his followers interpret the apostle's language of occasional temptations to unbelief. Here again we have the same subjective habit of interpretation as before, and the result, if there be any difference at all, is perhaps even less acceptable than the one at which our Roman Catholic brethren arrive. Others still, taking a more rational view of the matter, contend that St. Paul, under the figure of a "messenger of Satan," refers to the trials to which his office and dignity as an apostle of Christ were subjected by his enemies. It must be allowed that this view seems to be countenanced by the many passages of his epistles in which St. Paul so energetically defends his rightful claim to the title of an apostle. But this, as well as the other inter-

pretations which we have so far mentioned, must fall to the ground in presence of the fact that two verses further on St. Paul speaks of "glorying" in the affliction in question. Surely we cannot suppose that, having been called to the apostolate by Christ himself, he would rejoice in the opposition with which his new dignity was meeting; and much less yet can we suppose that he would rejoice in either spiritual or sensual temptations.

Finally, another class of writers, correctly, as we think, see in this "thorn in the flesh" some annoying bodily infirmity with which the apostle was afflicted. It cannot be denied that, in a general way, this idea is confirmed by what little we do know of St. Paul as he appeared in the flesh. According to his opponents at Corinth, his "bodily presence was weak, and his speech contemptible" (II. Cor. x. 10). In accordance with this, he himself says to the Corinthians that he was with them in "weakness," "fear," and "much trembling" (I. Cor. ii. 3). To the Galatians he preached "through (that is, amid) infirmity of the flesh," and he significantly adds that they "did not despise nor reject" his "temptation which was in the flesh." The same inference of some kind of ill-health under which the apostle labored may be drawn from many other passages of his epistles.

It has been objected to this view that the expression, a "messenger (or angel) of Satan to buffet me," rather indicates some spiritual form of temptation. But we have already seen good reason for excluding all such temptations, and if we further consider the intimate relation which St. Paul everywhere establishes between sin and physical evil, the force of the objection will entirely disappear. Thus he teaches that (physical) "death entered into the world by sin" (Rom. v. 12), that the "whole creation groaneth and travaileth in pain" (Rom. vii. 22), and that the creature shall be "delivered from the bondage of corruption" (Rom. vii. 21). In harmony with this relation between sin and the evils of the flesh, many among the Corinthians are said to be "weak and sickly," and many "sleep" (have died), because they committed the sin of profaning the Lord's Supper (I. Cor. xi. 30). In the same way when any unruly member of the Church is said to be "delivered unto Satan," it is done for the "destruction" of his "flesh," so that his "spirit might be saved in the day of the Lord Jesus" (I. Cor. v. 5). The same idea may be traced in the Gospels, especially in the synoptics, where the diseases of demoniacs, epileptics, paralytics, blindness, deafness, dumbness, etc., are attributed to the direct influence of the arch-enemy of man.

With the great majority of modern writers we conclude, therefore, that St. Paul's "thorn in the flesh," for the removal of which he besought the Lord thrice, but which his Master's grace was sufficient to enable him to bear, was some bodily affliction which gave him great pain, and occasioned him still greater inconvenience in the prosecution of his incessant labors. But may we not know the particular nature of this infirmity? Answers to this question have certainly not been wanting hitherto; indeed, there are comparatively few names in the mournful catalogue of diseases to which our flesh is heir that have not been suggested as the one in question. St. Chrysostom, no doubt because he was subject to them himself, supposed that the apostle from time to time suffered violent attacks of headache. On the other hand, many German

writers advance the strange opinion that St. Paul, after the manner of Mohammed, had occasionally epileptic fits. Similarly, others suppose that he was at times subject to hypochondria, which would have greatly interfered with the efficiency of his work, and would so have justified him in praying to be delivered from it. It is needless to add that there is not the slightest evidence for any of these suggestions. Indeed, the data for a definite solution of the difficulty are generally regarded as so unsatisfactory that most writers despair of its final solution. But it is bad policy to despair of anything, and in this case as in so many others, perseverance may at last succeed in getting at the truth.

Among the many suggestions which have been offered, but to which we have not yet alluded, there is one which deserves a careful examination. It is to the effect that, owing to one of the numerous diseases to which the eye is subject, St. Paul's sight was at times very feeble and painful. At first sight it may appear that there is no more or no better evidence for this solution than for the many others which we have already rejected. That, however, we believe to be an error. Far from pretending that the proofs which we are about to produce in its favor are decisive, we do believe that, if properly weighed together, they will produce a fair amount of certitude in an unprejudiced manner.

To make good our assertion we shall first call the reader's attention to the oft-forgotten fact that St. Paul, alone of the apostles, habitually employed the services of an amanuensis. We infer this fact from what is said on the subject in the New Testament itself. Thus, according to Rom. xvi. 22, it is not St. Paul, but Tertius, who wrote that epistle; that is, Tertius wrote as St. Paul dictated it to him. From the last verses of the respective epistles we also learn that it was not the apostle himself, but his secretary, who wrote I. Corinthians, Galatians, Colossians, and II. Thessalonians. Finally, according to ch. iii. 17 of the epistle just named, the salutation, written with St. Paul's own hand, with which each epistle closed, was to serve as the proof of its authenticity; from which we necessarily infer that the remainder of each epistle was written by an amanuensis at St. Paul's dictation. St. John, on the other hand, however much he may have disliked the use of pen and ink, did his own correspondence, as we learn from II. John xii. and III. John xiii. In the same way we never hear that St. Peter employed a secretary, although tradition makes of St. Mark his *interpreter*. We may fairly ask, therefore, Why did St. Paul engage the services of one? The relatively large number of letters which he had to write cannot be alleged as the reason, for, notwithstanding his voluminous correspondence, he devoted years of his active life to the pursuit of his trade. This, however, is the only plausible reason with which we are acquainted, unless, as we suppose, he was physically unable to write himself. That this inability resided in the eyes we provisionally assume here.

We next call the reader's attention to Gal. vi. 11. The English version reads: "Ye see how large a letter I have written unto you with mine own hand"; but it should read: "Ye see *with* (or, *in*) *what large letters* I have written unto you with mine own hand." The necessity of this change in the rendering is generally acknowledged; it is not so certain whether we are to understand from this verse that St. Paul wrote with his own hand



the entire Epistle to the Galatians, or only that part of it which begins with the words which we have cited; the balance of the evidence is probably in favor of the latter supposition. But however that may be, we ask, Why did the apostle write in such large characters? Putting aside the many unsatisfactory answers which have been made, the enumeration of which would be more amusing than instructive, it is evident that the question admits of but one proper reply; which is, That was St. Paul's *natural* manner of writing, at least at that time. This passage, then, brings us to the same conclusion as before, viz., that the apostle, for some reason or other, could no longer write an ordinary handwriting. That this was more probably due to a defect in his eyesight than to any other cause, may be admitted; still, we cannot claim any certainty for it.

The following passage is, however, if not conclusive, at least more definite on that point. It is found in the same epistle, chapter iv. 13-15, and reads as follows: "Ye know how through (amid) infirmity of the flesh I preached the Gospel unto you at the first. And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Jesus Christ. Where is then the blessedness ye spoke of? for I bear you record that, if it had been possible, ye would have plucked out your own eyes, and have given them to me." The conclusions, which we would draw from this quotation are two: First, that the "temptation in the flesh," here spoken of, is the same as what St. Paul, in II. Cor. xii. 7, calls his "thorn in the flesh." As this is now generally admitted, we need not dwell upon it any further. Secondly, we conclude from the latter part of verse 15 that this "temptation," or "thorn," was nothing else than a disease of the eyes, which sometimes rendered it very painful and difficult for St. Paul to see. Though not generally so regarded, we cannot but consider this conclusion as firmly established as the other. We certainly see no good reason why the words, "Ye would have plucked out your own eyes, and have given them to me," should not be taken in their literal sense. Introduced immediately after the indefinite reference to the apostle's physical infirmity, their office most naturally consists in explaining the nature of that infirmity. This view, moreover, beautifully harmonizes with the sense of the whole passage. St. Paul, on arriving in Galatia, suffered from a pain in his eyes which nearly deprived him of the power of sight. Notwithstanding this, he forthwith began and continued to preach the Gospel there. Instead of despising him in consequence of this affliction, or rejecting his message, the Galatians, on the contrary, "received him as an angel of God, even as Christ Jesus." Nay, they were so elated by the glorious Gospel message which he announced to them, that, had it been possible, they would have removed the affliction from which he suffered, by giving him their own eyes. If this interpretation be correct, we need look no further for the reason of St. Paul's employing a secretary, or of his writing in such big characters. The constant or periodic weakness of his eyes explains it fully.

But should the reader still entertain some doubts on the subject, a careful examination of Acts xxiii. 1-5 will, we are sure, dissipate them. The passage referred to contains the account of St. Paul's appearance before the

Sanhedrim, and everybody remembers the serious difficulty which it suggests. "Earnestly beholding the council," we read, the apostle began his defence in these words: "Men and brethren, I have lived in all good conscience before God until his day." He had scarcely pronounced these words when the high-priest ordered those who stood near him to strike him. Revolted by the brutal act St. Paul said to the high-priest, "God shall smite thee, thou whited wall; for sittest thou to judge after the law, and commandest me to be smitten contrary to the law?" According to the law, he had no right thus to rebuke a high-priest; accordingly those who stood by asked him: "Revilest thou God's high-priest?" St. Paul acknowledged his error at once, but excused himself in these terms: "I wist not, brethren, that he was the high-priest; for it is written, Thou shalt not speak evil of the ruler of thy people." If St. Paul really did not know who it was that gave the order to strike him, his excuse is certainly valid; but the question arises, How could he not have known that it was the high-priest? The elevated seat of the latter, his sacerdotal robes, etc., must have made of him a very conspicuous object in the assembly. As we have already said, the difficulty is unquestionably a most serious one; and it is all the more so as we cannot admit any solution of it which does not recognize the entire sincerity of St. Paul's answer. For ourselves, we can see but one satisfactory way out of the difficulty; it is this: The apostle had heard the order which was given to the soldiers, but his imperfect sight prevented him from distinguishing the person who had given it; and hence he could afterwards say, with perfect sincerity; "I wist not, brethren, that he was the high-priest." Can the reader imagine any other solution equally satisfactory?

Finally, in the only serious objection which is sometimes urged against this view of the "thorn in the flesh," we see, on the contrary, only another confirmation of it. Some have argued, namely, that the miraculous restoration of St. Paul's sight, after he had been smitten with blindness on his way to Damascus, forbids the supposition that he suffered ever afterwards from any disease of the eyes. The objection, by going too far, defeats its own purpose. We might just as well argue that because Christ raised Lazarus from the dead, Lazarus could never die a second time. All that we can legitimately expect from a miraculous cure is that the subject should be restored to his *primitive* condition. Now what was the condition of St. Paul's eyes before he went on that memorable journey to Damascus? Unfortunately we have no definite information on the subject. It is noticeable, however, that *his* eyes only were affected by the brightness of the light. His companions saw the light as well as he did; and yet their eyes suffered no injury. Why? Is it not the most natural supposition that his eyes were originally weak, and thus account for the difference in the effect produced upon them by the extraordinary light? But however that may be, it is evident that the miraculous cure of the temporary blindness of the apostle cannot be urged as an objection against the theory which we have endeavored to uphold here.

WHEN God looks upon us He ever sees what is of Christ, while a carnal brother, perhaps, is only seeing the sin and failure in us.

## A LAMENT.

BY N. R.

Better there than here, father,  
Better the "rest," when work is done;  
But the days go on and on, father,  
And we listen for steps that never come.

Better there than here, father,  
Better to have gained the shore;  
But we sit and gaze and wonder, father,  
If you will be waiting when we pass o'er.

Better there than here, father,  
Better the crown than the cross;  
But we with our life-work to finish, father,  
Look back and look on, and but think of our loss.

Better there than here, father,  
Better, since it is His will;  
So you taught us while here, father,  
And so, in spirit, are teaching us still.

Better there than here, father,  
Yes, better; "Thy will be done."  
And He will hear us and help us, father,  
For words that mark His own victory won.

## GROWTH OF THE CHURCH IN THE UNITED STATES.\*

BY THE BISHOP OF LONG ISLAND.

It so happens that much of the work of this venerable society during the first three years of its existence, from 1701 to 1704, was done in Long Island, the diocese which, with the providence of God, I administer. Within one mile of the spot where the Rev. George Keith, the first missionary of this society to English immigrants in America, held his first service, my cathedral is now being erected. It also so happens that upon me devolve the privilege and responsibility of presiding over the domestic department of American missions. I know not that these facts had anything to do with the request that I should read this paper; but certainly they will have much to do with the spirit in which I shall speak of the labor of this venerable society.

It is well known that from 1701 to 1783 the thirteen colonies of Great Britain, stretching along the coast of North America, from Maine to South Carolina, were the chief fields of work to this society. The first missionaries were sent to New England and Long Island in 1702. Seventy years later the society wholly or partially supported ninety-nine clergymen and catechists in those colonies, whose population had increased during that period from 250,000 to over 3,000,000. For nearly the whole of the eighteenth century this society furnished the only point of contact, the only bond of sympathy, between the Church of England and her children scattered over the waste places of the new world. The Church herself, as all of us now remember with sorrow, was not only indifferent to their wants, but, under a malign State influence, was positively hostile to the adoption of all practical measures calculated to meet them. It is, therefore, with joy and gratitude that we, the representatives of the American Church, greet the venerable society on this occasion as the first builder of our ecclesiastical foundations, and lay at her feet the golden sheaves of the harvest from her planting. And whatever the tribute to be paid her by the most prosperous of the colonial Churches to-day, it cannot exceed in thankful love and earnest good-will that which we are here to offer. Verily in that com-

\* A paper read before the Society for the Propagation of the Gospel, at its 177th anniversary.



paratively narrow coast belt along the Atlantic, which, in the eighteenth century, bounded the Christian endeavor of this society, the little one has become a thousand, and the small one a strong nation. Those thirteen colonies comprised scarcely one eighth of the present domain of the United States, and consequently only one eighth of the territory over which, however imperfectly, the work of the American Church now extends. The ninety-nine clergymen and catechists of 1771 have increased to more than 3,082 clergy and 786 lay-readers. Where there was not a single bishop, there are now twenty-five bishops, while in the whole country there are to-day sixty-one. Outside of Great Britain, where there was not one organized diocese, there are now fifty-one, and ten missionary jurisdictions besides.\* Where there was not an institution of learning of any sort under Episcopal control, there are now of our own founding thirty collegiate and theological institutions. Still greater, if possible, is the change in regard to the means needed for the furtherance of the Church's fourfold work in parochial ministrations, in Christian education, in foreign and domestic missions, and in organized Christian charities. In place of the few thousand pounds raised in the American colonies, and contributed from this side of the water, we have annually, as the result of free-will offerings from the faithful, not less than £100,000 for general and local missionary operations, and about £900,000 for all other purposes of the Church;† while in the form of permanent endowment for collegiate, theological and parochial schools there are \$4,764,684. Of missionaries and catechists now at the various home fields, diocesan and general, there are at least 500. And this, thank God, is the return we make this day for the seed sown by this society beside some waters in the new world more than a century ago. It speaks its own moral, and with an emphasis which not even the most eloquent tongue could rival.

And yet grand as that return is, we confess that it leaves the American Church in a feeble minority in a land with over 40,000,000 of people. It is impossible to utter this confession and to bear the shame and reproach which it involves without reverting to the cause of our lamentable inferiority in spite of the faithful work done by American Churchmen. The story of that disastrous eclipse which fell upon the mother Church in the eighteenth century has been often told, and always with humiliation. Ah, had she but done a fraction of her duty at that time, how different would have been the relative position of the Church in America to-day. Instead of the clothing of wrought gold she might have thrown over our young shoulders, we spent the first fifty years of our independent existence in gathering up, one by one, the broken threads of her corporate influence; and the last fifty in effecting an organization which should have been ours at the start, and in combating sect prejudices and hostilities which should never have had a being. It would be useless, indeed, to recur to this but for the solemn warning it gives, now louder than ever, to this Church in its dealings with its vast ecclesiastical dependencies now covering the seventh of the globe, and

out of which ought to spring, under a wise fostering care, many national Churches of surpassing power and glory. But if the American Church suffered so much from the neglect and apathy of her mother in the eighteenth century she has suffered not a little from her lack of forethought during the last half century—the period which measures the unparalleled emigration from her shores to those of America. Alas! what spiritual wastage here, what untold thousands have come to us ignorant of the fact that they could have the same privileges in the land of their adoption as those which they had left behind! What thousands have defiled along our highways and byways without bringing with them a line of guidance and instruction as to their religious duty in their new home! And as a consequence multitudes, which no man can number, have been swallowed up amid the sects and *isms* and unbelief of that new-grown but gigantic life of America. It is not too much to say that the losses in this way have been nearly equal to all the gains of our missionary work.

But I must hasten on to say a word or two descriptive of the spirit and purpose of our American home missions, besides the work among the needy and benighted millions of our own race. We have a record among the emancipated negroes and the Indian tribes so full of interest and promise that, if time allowed, I should be glad to speak of it in detail. Would that the devoted Bishop of Nebraska were here to tell the story of his labors and successes among the rude savages of the North-west.

Our stewardship is noble in its inspiration, but crushing in its magnitude. Everything pleads with us for zeal, energy, and forethought. In the presence of such a life and of such a future, idleness is a crime which God himself could hardly forgive. No man need argue with us as to the only true foundations of our republic. We know, as well as we know the sun in heaven, that unless we build the nation on Jesus Christ, and the Church which is His body, our hopes are but wind and emptiness, and all our wonderful material growth and political development are but the harbinger of premature corruption and decay. We know that the cross of the Son of God is the only sure barrier against social convulsions marching on there as well as here under banners on which an atheistic communism has already inscribed its ominous watch-words and its terrible battle-cry. Not only to educate, but to Christianize our education, is the supreme duty of the hour, whether we consider the interests of the kingdom of God or those of the State. Romanism is not the religion for our nation, unless its liberty and progress are doomed to an early death. Sectarianism is not the religion for it, unless it be fated to perish in anarchy and disintegration. What is called liberal Christianity will not do, unless our people are to part with every vestige of a Divine faith, and so with the fundamental condition of permanent greatness. That land eminently, aye, more than any other, if possible, needs not theories of Christianity, but the simple facts of Christianity. Not man-made systems, but God-given verities; not schools of Christian thought, not pious, voluntary societies, but evangelical truth, pilared and grounded on apostolic order; the unbroken historic Church, free, reformed, Catholic, purged alike of the shadows of mediævalism and the false lights of rationalism; offering to man life eternal

through Jesus Christ, as Peter and Paul offered it to Jew and Gentile eighteen centuries ago; even the faith once delivered, the same yesterday, to-day, and forever. If we have any mission at all from God in that continent, these are the needs which our Church is placed there to meet. She has a history, a polity, a worship, a doctrine of Christ, a ministry which enable her to meet them. Her missionary episcopate, reaching from the Mississippi to the Pacific, is worthy of the best ages of the faith, counting as it does in its ranks men of surpassing zeal and heroic mould, who stand like anvils to be beaten, not broken, by the wild, strange life of that mighty region out of which a score of populous empires will soon rise. I ask you to-day to remember with your own great missionary apostles in your distant colonies those men of America, and with them the less known, but hardly less deserving, helpers gathered at their side—sentinels standing guard on the outermost battlements of Zion; messengers and heralds crying unto the incoming millions, "Prepare ye over desert and mountain a highway for our God"; pioneers on whom the sun takes its last look as it sinks away from our continent on the great Western sea. Remember them, pray for them in their toil, and loneliness, and poverty.

May God speed the work of this society in the future as in the past. The greatest, the most enduring, the most fruitful of all missionary organizations of reformed Christendom, may it continue to be in the years to come, as in those which are gone, the workshop of Churches, the treasury of needy souls all over the world, a chosen instrument of the Holy Spirit for upbuilding and guiding the missions of the Holy Catholic Church in all lands and among all peoples which as yet know not God and Jesus Christ whom He has sent to be the Saviour of the world.

#### THE BIBLE AND MORALITY.

The Rev. Henry Wace, writing in the *Clergyman's Magazine*, makes some interesting observations on the Ten Commandments as a code of moral law. Having spoken of the moral influence of the Bible, he continues:

I will advert to another plain fact which similarly ought to outweigh any number of private speculations. That fact is the position now occupied in human thought and human life by the Ten Commandments. They are at this moment a proverb amongst us for the sum and substance of morality. They are read in our churches week by week, as the introduction to the Holy Communion, and as laying down the cardinal utterances of our duty towards God and man. The conscience of the English people, perhaps above all others, has discovered their profound penetration into the heart and centre of morality; and generations of Englishmen have had them stamped upon their minds in early childhood as the primary and essential principles of life. Their influence on our national character by this means must necessarily have been incalculable; and the very persons who raise objections to the Bible on the score of its morality owe their moral convictions, in no slight measure, to the influence which these Ten Commandments have exerted on their minds, and on those of their parents and ancestors. As the present prime minister has forcibly said in one of his works, the life and the property of Englishmen, and the honor of English families, owe, at this moment, their

\* The number of missions in thirty-six dioceses and six missionary jurisdictions is 951.

† Amount of offerings in three years for missions, foreign, domestic, and diocesan, \$1,803,336. Total of three years charitable offerings in forty dioceses and six missionary jurisdictions (not including salaries), \$8,725,062. Total, for three years, of all offerings reported, \$21,535,506.



of protection to a few words which were pronounced more than three thousand years on Mount Sinai.

That alone, and barely stated, is an astonishing fact; but it is, perhaps, still more remarkable to observe the extraordinary exhibition of philosophical insight, as well as of practical wisdom, which the Commandments display. Their admirable order and the completeness with which they cover the field of human life, is not, perhaps, as frequently observed as it might be. But let us notice briefly their character in this respect, and let us take the second table—that which prescribes our duty to our neighbor, in other words, that which deals with the relations of man to one another. It starts, as all human life starts, from the establishment of parental authority. The beginning of every child's life, the foundation on which his whole character must be built, is that he should honor father and mother. Here is the law laid down, at the outset, which creates the home and establishes the discipline and subordination of life. But the man has grown up, and has become independent, and is in relations with other men. What is his first necessity? Obviously, that his life should be safe; and accordingly the Sixth Commandment is, "Thou shalt not kill." Next to life, what is dearest to us all? It is the sanctity of the marriage bond and the security of married life; and accordingly the Seventh Commandment surrounds marriage with the Divine sanction. But with life and marriage thus secured, a man requires property, and needs to have it protected, and the next Commandment is, "Thou shalt not steal." But there remains the valuable possession for man besides his life, his home, and his property, and that is his good name; and this accordingly is protected by the Ninth Commandment. Finally, the Tenth prohibits that covetous passion which is the cause of the violation of all the preceding Commandments.

## CHRISTIAN FELLOWSHIP IN TRAVELLING.

NEW YORK, August 12th, 1878.

MY DEAR —: I have been led to speculate very considerably this Summer upon the frequent opportunities for communion of spirit with his like-minded fellow-voyagers that are afforded to the travelling Christian. These opportunities are, however, almost invariably overlooked or disregarded, through the influence of that degrading sentiment of false shame which is so prevalent. At this season of general exodus to the various Summer resorts, the practical advantage of the spiritual union of God's people, in providing companions by the way, should be a matter of special consideration to all the brethren in Christ. It is not unfrequently happened that enduring friendship has sprung up between travellers whose sole introduction to one another has been common love for a common Master. But even if the acquaintance begin and terminate with a single journey, how sweetly may theedium of the road be enlivened by the interchange of Christian experience and thought between those whose souls are animated by the same blessed hope.

It has been my privilege on more than one occasion to have an otherwise wearisome journey made a season of profit and well-remembered pleasure through the casual meeting with a previously unknown brother in Christ. No doubt such happy events are

not unfamiliar to you either. Again, no doubt we have both travelled many a mile in immediate contact with companions who have most inconsistently been to us brothers and yet strangers. But you will ask how are we to seize opportunities which we cannot discover, for we do not perceive in our fellow-believers, "peculiar people" though they may be, any distinguishing sign. It is in answer to this query that I desire to suggest to you a practice which I think would, if generally adopted, lead to a much more frequent recognition of the faithful.

If you will take your Bible and turn to the eighth chapter of the Acts, in which is related the story of the conversion of Queen Candace's treasurer, you will find in the twenty-eighth verse the words, "And sitting in his chariot, read Esaias the prophet." Is there not in the conduct of that zealous proselyte a fitting answer to your query? You have no doubt remarked that the traveller of the period, when preparing for a journey, usually regards as a necessary concomitant a goodly supply of what is known as light reading, with the intention of devoting a season that must be peculiarly free from worldly obligations to a species of mental delectation that is, to say the least, scarcely profitable. Now, if the Christian would but substitute for these unfruitful compositions the Book of books, and make the undisguised study of its sacred pages the insignia of discipleship, how easy would be the immediate recognition of the children of God. Surely you would not hesitate, if a fellow-traveller should produce his Bible and proceed to refresh his soul with its words of wisdom, to accost him as a brother, and to enter upon a conversation that could hardly fail to be mutually enjoyable. It was the eunuch's open Bible that prepared the way for Philip the Evangelist as he preached to the hungry soul the story of redeeming love, and so let us follow the blessed example of that early Scripture student and travel with our Bibles open, putting away the unworthy diffidence that has so often concealed the gleams of our God-given lamps.

Sincerely and faithfully yours.

## CHILDREN'S DEPARTMENT.

### SUNDAY EVENINGS WITH THE CHILDREN.

*Twenty-ninth Evening.*

BY THE AUTHOR OF "THE SCHONBERG-COTTA FAMILY."

The very best gift God gives us in this world is to love and to be loved. When we are children, happy children in a Christian home, the love flows around us so naturally, like the air we breathe, that we scarcely think of this. Of course we must breathe, we think; and, of course, we must love and be loved; and therefore, of course, there is air for us to breathe and love to love us. But one day a bitter east wind comes and seizes a little child as it dances along the downs, a "cutting" wind we call it, and it smites the little child. So keen is its edge, that like a very sharp knife it makes a deep wound, and for the moment does not give nearly as much pain as a rough tearing of the skin by a bramble. Perhaps at the time no one thinks anything of it. But in the dead of the night the little one wakes and finds that just the easiest thing in the world has become the hardest. The cutting wind touched the lungs. The

delicate breathing organs are thickened just in some one little point; and the whole household is startled, and the doctor is sent for, and there is anguish of anxiety in the mother's and father's hearts too deep for tears, and all the little brothers and sisters creep about softly, until at last the remedies answer, and all the family is thrown into a rapture of thankfulness and joy, just because the little child can breathe freely once more. And so we learn that to breathe is a gift, and not a matter of course.

And in other ways some people have learned that to have air to breathe is not always a matter of course.

The poor people who were shut up in the Black Hole at Calcutta learned it terribly when scores of them died in one night, not from illness or wounds, but simply because they were shut up in a place where there was not air enough for them to breathe.

And, alas! alas! too many in the streets and alleys of our cities close around us prove it without learning why. When we see the little thin, long arms, and the pale, bloodless faces without roses, and the eyes without light, in some of the poor little children around us, we must remember that is often just because it is not a matter of course that every one has air to breathe, and they sleep in crowded rooms where the air breathed over and over again is poison instead of life.

And so it is with love. The love of father and mother that has flowed around you so ceaselessly all your lives, this loving and being dearly loved which is as natural to you as breathing, is the very best gift God has to give us this world and the next.

And, for the few minutes we are to spend together, I want just to think about the love some of the disciples we are told about in the New Testament had not only to their Lord and Master but to each other; to see how our Saviour in binding the hearts of His redeemed to Himself, bound them also to each other.

And first we will think of two brothers, one of whom was, as far as we know, one of the two very first disciples of our Lord. I have an especial delight in him, because he was one of the dear, quiet disciples who do not want to be talked about, only to help others on, and if they must speak, just to say a few necessary words at the right moment, and then to be quiet again.

And I think by and by we shall find these hidden ones have been the origin and source of half the good done in the world, hidden as foundation-stones are hidden, or as roots are hidden, or the two little tiny leaves which scarcely appear above the ground, and yet have been the very beginning of the life of the plant, bursting the husk of the seed and transforming the dry seed into a living creature.

The whole story of the way that quiet disciple became a disciple is among the most vivid and touching in the Bible. The two brothers did not come to our Lord together. Two disciples of St. John the Baptist were standing near their great teacher, clothed in his rough prophetic garb, like Elijah, of camel's hair, with a girdle of a skin. And they saw a stranger, clothed in no peculiar dress, but like any Galilean peasant, pass by. And they saw John's eyes, keen as those who live alone in dangerous wild places, fixed steadfastly on the stranger, and they heard him say, not so much to them as to himself, "Behold the Lamb of God!"



Everything in John's clothing and manner and way of living had been as different as possible from other people, to startle and wake people into listening to the message he had to give. For John was the herald, and his message was everything. He called himself a voice.

But this stranger, at whom John looked as he walked, and of whom He spoke, was in outward appearance as little unlike other people as possible. For He came in the likeness of all men, to make all like Himself. He was not the messenger, but the subject of the message. He was not the herald, but the King.

John was one of ourselves, and had to seem unlike us to make us listen. This stranger, the King, was not one of ourselves. He came from above, as John said, and with Him the effort was to stoop as near us all and be as like us as possible, that we might get near Him and understand Him.

The two disciples heard their master John's words, and instead of asking him what they meant, they turned away and left him, and followed Him of whom John spoke—"They followed Jesus." That was what John meant them to do. They did not go up to Jesus and ask Him what John meant. As we see so often with those who came near Jesus, although He made Himself always one of them, they felt Him different, above, not to be questioned lightly, but to be approached carefully and reverently. They did not speak to Jesus; they waited for Him to speak to them.

There was no halo around His head, as in the pictures, which the eye could see. But there was a halo of majesty and awe around Him which the hearts of men felt.

Jesus knew they were following. Perhaps He heard their footsteps or some whispered words to each other. He turned and spoke to them. He asked them just the question which we all want to ask ourselves, "What seek ye?" Many of us do not know what we want, and that is one of the worst wants. And then this is the question to make us question ourselves.

These disciples did know what and whom they wanted. And they answered by another question: "Master"—they called Him at once Master or Teacher—"where dwellest Thou?"

And then Jesus gave them the answer He gives at last to every one—man, woman, and child—who wants above all just to know and be where He is, "Come and see."

We know nothing about the kind of dwelling He took them to. We know it was not His own, for He had none at all on earth. But He was there, and that was all the disciples wanted. They stayed with Him that day. How long they stayed we do not know. But we know they did stay two hours; for it was four o'clock in the afternoon, and the day ended with the coming on of night, with scarcely any twilight. Two hours quite alone with Jesus, ready to ask questions to show them exactly what they wanted, and then to answer them! The two hours must have passed like a few minutes. Perhaps, like Nicodemus, He allowed them to stay with Him into the night. They must have been so loath to go, whenever the moment of parting came. Loath to go, except for one reason—the reason for which Jesus our Lord was always glad people should leave Him: because they wanted to tell other people they had found Him, and to make them come also.

One of them went as soon as he could and found his own brother. Probably he loved his brother so much that he did not feel as if he had half enjoyed anything until he had Peter to share it. He said at once to Peter the wonderful words, "We have found"—words so seldom heard on earth. We have found all we want, all the world wants, all those who are looking for Him want, all those who are *not* looking for Him want without knowing it—"We have found the Christ."

And so Andrew brought Peter to Jesus. Jesus knew Peter at once, and called him by his old name, and gave him a new name, which is what He does and will do for us all. He knows exactly what we are and have been; that is the old name; and He knows what each of us can be, the beautiful thing He wants us to be, and that is the new name. Peter's was a great name, a "Rock," and the Church has been echoing with it ever since.

But Andrew also had his new name, although no man knew it but he that received it; a name the world has heard little of, but Jesus knows it; and that is the joy for Andrew and all of us. He knows us, and no one else will ever make up for any one of His sheep or lambs to Jesus but that very sheep whether lost or found.

Andrew did two more quiet little services, of which we are told, just like him. His quiet, observing eyes saw, in the hungry crowd our Lord wanted to feed, one lad who had five barley loaves and a few small fishes. He knew exactly what they were, whether the loaves were wheat or barley, and the fishes small or large. It is worth while to be quiet. Quiet people see so much more. He saw and he told Jesus. And those very loaves and fishes Jesus chose to take and feed all the people with.

And once again, when the day of our blessed Lord's earthly life was "far spent," some Greeks came to Philip and said, "We would see Jesus," and Philip told Andrew; Andrew knew so well what "Come and see" meant, and how it sounded from the lips of Jesus. And Andrew and Philip told Jesus.

But of all those three quiet services, the one I want you to think of to-day is the first. "He first findeth his own brother Simon." Think of the joy of one brother bringing the other to Jesus to be His disciple. Think of his joy when Peter's sermons after Pentecost made three thousand "come and see" and find the Christ. Think of his joy now that the world's day is "far spent," and both brothers are forever "abiding" with the Lord.

### A TRIP TO THE GOLDEN GATE.

Sue had exhausted every means of entertaining Daisy and keeping her quiet, and two long hours yet remained of the Sunday afternoon. Poor little Daisy wriggled and twisted about in her chair. She had carefully examined, for the hundredth time, all the pictures in the large family Bible. The map of Jerusalem, Solomon's stately temple, and even the queer baby Moses lying in an unnatural snarl of stiff bulrushes, had lost their charm. Sue proposed to read another story aloud to her; Daisy was justly indignant.

"No, Sitter Sue! Wish dat boy Joseph didn't nebber hab any coat at all! Don't want one word more about it!"

And Daisy looked longingly out of the window at pussy, chasing her own tail on the grass-plot.

"Now, dear Daisy, don't be naughty!" said Sue. "You know grandma will scold us both if you wake her up from her nap. Shall I tell you a story then?"

"No!" said Daisy, emphatically. "You don't know any, only 'bout good girls, and I'd rather hear 'bout a bad girl."

Daisy looked very much like a "bad girl" herself, as she rocked vigorously back and forth in her chair, with a very cross face; but patient Sister Sue took no notice of scowl or pout, bent on keeping the peace.

As a last resort she brought out her cherished photograph album from its safe resting-place on a high shelf in the closet, and laid it carefully on the table. Daisy's frown of impatient weariness vanished at once as she eagerly obeyed Sue's gentle call, and the two heads, gold and brown, bent over the pictures for a long time.

Grandma, very dignified in her cap, and grandpa, with his cane and spectacles; aunts and cousins by the dozen; the dead baby brother, lying with closed eyes on his pillow; bright little chromos of flowers and birds, and chubby children forever vainly tugging at enormous boots—one of the rarest and greatest of Daisy's childish pleasures was a thorough examination of "Sitter Sue's picture-book."

Over one page they always lingered long, while Sue's face grew sad, and her voice very low and sweet, as she told little Daisy of papa and mamma, gone to heaven so long ago that Daisy had not the faintest remembrance of either. The blue eyes were large and serious as Daisy stared intently at "poor papa" and "pretty mamma," and softly caressed the sad pictured faces with her dimpled hand.

Her yellow head rested very contentedly on Sue's shoulder while she listened to the oft told story of that long journey poor papa took, away out West, to find a home; how he came back, only to find mamma gone, and how short a time it was before "Sitter Sue" was all in all to orphaned Daisy.

Grandma did not count for much in Daisy's plan of life. All the scoldings and restrictions came from her; but Sue was mother, nurse, and untiring playmate all in one. Daisy was happy and lively enough all the week, with her beloved rag-doll and pussy for companions, when Sue was too busy to amuse her; but in the long Summer Sundays, when dolly was safely put away in her box, and grandma would not let pussy so much as put one gray paw over the door-sill, time did drag rather heavily. She was always delighted when sunset came, and she could race down through the garden to the barn-yard and see the cows milked.

But the "picture-book" was a sort of enchanted possession, and she never tired of it; so the rest of the afternoon passed very quietly.

"Sitter Sue," she said suddenly, looking up into Sue's kind face with eyes that were very bright and blue, "where is papa now?"

Sue shut up the album and put it back in its place on the closet shelf before she answered; then she walked to the open door.

"Come here, Daisy," she said. Daisy sprang to her side, and she pointed to a tiny grave-yard on the distant hill-side, whose white stones reflected the sunset rays.

Daisy looked toward the hill-side long and earnestly, with one hand lifted to shade her eyes, but asked no more questions, while Sue went out into the kitchen to boil the kettle for grandma's tea. Sue was singing in an



undertone a quaint old hymn about the golden gate and the heavenly shore, and the little one listened, wondering if she could ever find the gate and pass through it to meet papa and mamma on the other side.

That night, as Daisy sat on the step eating her bread and milk, with pussy by her side, now and then putting up an appealing paw for her portion, a bright idea flashed into her mind.

"We'll go, pussy!" she said decidedly.

"Where are you going, dear?" asked busy Sue.

"To walk to-morrow," answered sly Daisy, setting down her bowl for pussy to finish the milk and starting for the barn-yard, where five good-natured cows stood waiting to be milked.

Monday morning came fresh and fair. Daisy's blue eyes opened before the old clock in the kitchen struck six, and, climbing down from the high bedstead, she slowly and with great painstaking and difficulty dressed herself without, as usual, waiting for Sue's help.

Sue, busy at her kitchen stove, was amused to see the queer one-sided little figure hopping downstairs when breakfast was ready, half the buttons unfastened and the rest in the wrong place. But Daisy looked very grave and unconscious, and marched directly to her chair at the table, with dolly closely hugged under one arm and pussy at her heels.

Breakfast was a much more cheerful meal than dinner, for grandma never got up until after she had taken hers, and Daisy was at liberty to chatter and laugh like a young blackbird; but this morning she devoted herself to her bread and milk in a very serious manner, and hardly stopped to answer Sue's questions.

Indeed Sue had little time to talk on Monday morning, for grandma and her room must be attended to in the most thorough way, and then the family wash must presently be hanging on the line, or grandma would frown darkly over her spectacles, and make some very severe remarks about idle young girls, and the days when she was young. It seemed impossible that she could ever have been a little girl herself, and played with dolls and kittens. Daisy often wondered if she had ever been seen without the gold-bowed spectacles and that funny brown wig.

With infinite quiet and cunning the small damsel slid into the empty parlor, and dragging a chair across the floor to the closet, placed a stool on its seat, and climbed up on that, until she could reach the album on its shelf. Slowly and carefully she drew out papa's picture. Then she put everything back in perfect order, and, hiding the picture in her pocket, stole out of the seldom used front door.

Dolly lay on the broad door-stone, and she picked her up and went out of the front gate and down the road. Pussy jumped out from behind a currant-bush and followed her closely, while straight toward those white stones in the grave-yard Daisy set her expectant, wilful little face.

Sue had said that papa was "up there,"

then the golden gate must be somewhere beyond the hill, and the blue line of sky that bent over it; so the small feet climbed the steep slope with renewed vigor, as she drew nearer and nearer to the grave-yard.

Pussy mewed and purred by turns to attract her attention, not approving of so long a walk, but quite unwilling to desert her little mistress; but Daisy was far too much absorbed in her errand to heed her faint remonstrance.

She reached at last the heavy gate of the grave-yard, and for a long time she pulled and tugged at the rusty handle, but it would not open. On the threshold and shut out! She looked wistfully through the bars. Only long grass rustled in the warm wind, and a butterfly flew past or a quail whistled in the meadow. How still it was up here, where no echo ever came of the busy life always stirring in the

and listening to the robins singing their morning song. In a quiet corner, under a huge, spreading willow, a white blossoming rose-bush stayed her steps. Sue's loving hand had planted it by the baby's grave, but unconscious Daisy only looked at the pretty half-open buds, hardly daring to pick them. She did not even glance at the white slab near by, on which lichens were fast hiding the sharply-cut letters of papa's name. Pulling off a stemless bud for "Sitter Sue," she danced away to the low stone wall, beyond which the hill sloped down to a long, winding lake.

A sudden cloud came over the sun's clear shining, and the grave-yard lay in deep shadow.

She climbed the wall and saw the lake, its nearer shore shaded, where a boat lay at the water's edge; but on the farther bank the woods were in the full glow of sunlight, while a broad, shining path of gold seemed to stretch half away across the lake towards her.

There, on that sunlit shore, at the other end of that glittering pathway, she would find the golden gate, and she jumped down from the wall and hurried down the hill. If she could only find papa and mamma waiting under those tall trees, with baby; and after she had learned the way come back for "Sitter Sue"!

What would poor Sue, busily hanging out her long line of wet clothes, have done if she could have seen her rash little sister pulling at the rope of that leaky boat to loosen it, climbing in with wet feet, and gayly launching out into deep water, ignorant of danger?

The boat drifted slowly along through the lily-pads. Daisy laid dolly on the other seat to rest, and, taking out her picture, began studying it again, that when she reached that far-off shore she might be able to find "poor papa."

So it chanced, not long after, that a fisherman, rowing round a curve of the shore, came suddenly upon a sight which rather surprised him. A fair little girl drifted towards him, with her yellow curly hair floating in the sun-

beams; and it was only when the boats touched each other that she looked up from her picture, and stared at him with solemn, wide-open eyes.

"Pray, what are you up here for alone?" he asked, as he prepared to lift the child into his own boat.

"Why, don't you know?" she said, wondering at his ignorance. "I'm going over dare to the golden gate, where papa and mamma are. Have you been dare? Oh, I don't want to get in your boat!" with a sudden half-frightened cry as he took her up, not ungently, in his strong arms, and placed her on the seat opposite him, with placid-faced dolly in her lap.

"I think you need taking care of," he said then. "Now tell me where you want to go, and I'll see that you get there."

"I'm going to the golden gate to find papa and mamma, I tell you! See! dare is papa," and she held the picture toward him. He



DAISY LOOKING AT THE PICTURES.

valley down below. Even pussy had disappeared; tired of trotting through the dust, she had gone home by a path across the fields; and Daisy, left to silent dolly's sole companionship, began to feel that she was alone and very far from home and "Sitter Sue."

But it would never do to give up her search for that wonderful golden gate, and she shook the heavy wooden one before her again and again. At length it yielded and swung on its grating hinges a very little way, just enough to let her slide through, with dolly closely clasped in her round little arms.

Surely, the child thought, she was near heaven now, for in all her short life she had been told when people died that they had gone to heaven, and always she had watched the long, slow procession as it wound its way up the hill and paused at this gate.

In and out she wandered among the sunken mounds, picking daisies and sprays of myrtle,



looked at it, recognizing his old companion, and his puzzled expression changed.

"Why, you must be little Daisy," he said very kindly.

"Course I am," rejoined Daisy, sure that everybody knew her wee self. But her dismay was great when she perceived that the boat was rapidly approaching the shore she had left, while that shining pathway far beyond which she fancied the golden gate would swing open for her entrance, as rapidly vanished.

"Oh, I want to go to heaven!" she murmured, as the boat touched the shore and the fisherman sprang out and placed her in safety on the stones.

"What would sister do without you?" he said. "Now if you know the way home you had better go straight back there, or she will be worrying about you. Ask her to tell you a little more about the way to heaven next time you start."

But who was that hurrying through the grave-yard and down the hill-side, calling "Daisy! Oh, Daisy!" in such an anxious voice? Sue clasped the little runaway in her arms the next instant, half laughing, half crying, for relief that she was found and vexation that she had been lost.

Daisy laid her head down on Sue's shoulder and sobbed out, while tears of disappointment dimmed her bright eyes.

"I got half way to heaven and had to come back, Sitter Sue!"

### THE CHURCHMAN COT.

Contributions to "The Churchman Cot" at St. Luke's Hospital, Chicago, for the week ending Monday, August 26th, 1878:

V. L. M., Philadelphia, Pa.,	\$0.70
"A class of little girls, All Saints' mission,"	
Scotch Plains, N. J.,	2.00
M. V. W. M., Overbrook, Pa.,	50
"A thank offering," from Mrs. E. M. C., Derby, Ct.,	10.00
Infant class St. Luke's Sunday-school, Brockport, N. Y.,	5.00
M. J. H., Brockport, N. Y.,	5.00
Mame and Bessie, Burlington, N. J.,	25
Joseph S. Matthews, Franklin, N. H.,	1.00
"In memory of a little brother who died last year," Roscoe, aged 17 years, earned, 25 cents; Mary, 25 cents; Frank, 12 cents; Allie, 10 cents; De Lancy H. Begoh, 15 cents; Ypsilanti, Mich.,	1.00
Receipts for the week,	\$25.45
Total receipts,	\$2,697.76

### FOR BIBLE CLASSES.

#### SCHOLARS' LESSON PAPER.

Eleventh Sunday after Trinity.

SEPTEMBER 1ST, 1878.

Second Evening Lesson—St. James iii.

I. What is the connection of this chapter with the last?

II. What is meant by "Be not many masters"?

III. What is meant by "We offend all"?

IV. What is the sense of verse 2?

V. What is the meaning of the illustrations in verses 3 and 4?

VI. What was the character of ancient navigation, as shown in verse 4?

VII. What is meant by "boasteth great things"?

VIII. What is meant by "how great a matter"?

IX. What is meant by "a fire," verse 6?

X. What is meant by "a world of iniquity"?

#### HELPS TO TEACHERS.

Question First.—St. James, by his brief, sententious style, appears to have less connection

than he really has. The line which runs through the whole epistle is one of related thought rather than of continuous expression. Here the thought goes back to the point of the first chapter, where seeming to be religious and not bridling the tongue are shown to be of a vain religion. After covering the ground which was marked out in his definition of "pure and undefiled religion," and meeting the general question of faith and works, he comes to the particular one of careless or intemperate speaking, which was in his mind before.

Question Second.—"Be not many masters" means let there be not many teachers among you; do not, the many of you, press into the place of teachers. "Knowing that we shall receive the greater condemnation" means that we, by usurping a duty for which we are not fit, are the more liable to judgment. This place does not refer to private judgments one of another, but teachings in the Church.

Question Third.—"In many things all of us offend." That is, we, however trustworthy as teachers of revealed truth, are liable to mistake in the application, and need to be careful rather than presumptuous.

Question Fourth.—By "a perfect man" is here understood an excellent man, a man of singular worth; and the man who can restrain his words from erring or transgressing is thereby shown to be so far accomplished in self-restraint that he may be generally looked upon as one able to govern himself in all particulars.

Question Fifth.—The thought in these illustrations is of the tongue as the motive power and ruler of the whole man. St. James wishes to show the representative character of offences in word. The thought is one based upon the Lord's teaching. (See St. Matt. xii. 36, 37.)

Question Sixth.—The ships used for transportation, as, for instance, the corn-ships of the Alexandrian wheat trade, were large—a burden of one thousand tons—it is supposed. That the steersman should be able to govern the motion of such great masses shows an advanced state of mechanical skill. The rudder was not hung on pintles to a stern-post, as at present, but was a suspended paddle put out from the quarter of the ship. (See pictures in Smith's Dictionary of the Bible.)

Question Seventh.—"Boasteth great things" is not an antithesis to performing small things, but the contrast is between the smallness of the tongue and the great results it effects. It boasts, *i. e.*, is great in its boastings, and these may be the causes of great mischiefs.

Question Eighth.—"How great a matter" is the use of the word in a technical sense. How great a heap of fuel, material, a little fire destroys. The word in the original is "wood," which can be translated as above, or, as in common English speech, "a forest." "How great a forest a little fire can consume."

Question Ninth.—The tongue is likened here to a fire, *viz.*, to that which sets a conflagration in motion. It is fire in its aspect as a kindling instrument.

Question Tenth.—There have been many and various expositions of this phrase, but this seems the best, "The tongue is a universe of mischief"; that is, it contains in itself the capacity for all kinds of wrong-doing, which it brings to pass. It is the agent and prime mover in the various forms of evil which are in the world. There is a world of wrong-doing shut up and latent in it, which is unfolded when it becomes active.

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FULL THEOLOGICAL COURSE, Also PREPARATORY DEPARTMENT.

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The Church University of the South-west, with Grammar School attached. Receives boys at age of twelve in the Grammar School. All students board and lodge in private families.

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FOR THE HIGHER EDUCATION OF WOMEN.

Fall Session opens Sept. 18th, 1878. Entrance Examinations, Sept. 18th, 19th, and 20th. Catalogues, with full particulars, may be had of the undersigned.

W. L. DEAN.

Registrar Vassar College, Poughkeepsie, N. Y.

#### ALEXANDER INSTITUTE, A Military Boarding School, at

WHITE PLAINS, WESTCHESTER CO., N. Y., 22 miles from the city. Boys prepared for business or thoroughly fitted for College. For Circulars and full information, apply to the Principal, OLIVER R. WILLIS, A.M., PR.D.

#### ALL SAINTS' SCHOOL, Baltimore,

A BOARDING AND DAY SCHOOL FOR YOUNG LADIES. Under the charge of the All Saints' Sisters, from London, England, reopens September 21st. Terms for Boarding Pupils, \$350 per annum. Address SISTER SUPERIOR, 261 Hamilton Terrace Baltimore.



INSTRUCTION.

AMERICAN AND FOREIGN

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**MILITARY BOARDING SCHOOL,** Port Chester, N. Y. **O. WINTHROP STARR, A.M., Principal.** Limited to 25 boys. House has all modern improvements; gas and steam heat in every room; bath-rooms, etc.; grounds comprise 5 acres; instruction thorough. Terms moderate.

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**BALTIMORE—MOUNT VERNON INSTITUTE.** ENGLISH, FRENCH, AND GERMAN **Boarding and Day School for Young Ladies,** No. 46 MOUNT VERNON PLACE.

Mrs. MARY J. JONES and Mrs. B. MATTLAND, Principals. The 19th Annual Session will commence Sept. 19th. For circulars with terms and references address the Principals.

**BISHOP BOWMAN INSTITUTE,** A Collegiate School for Young Ladies. Corner Penn Avenue and Fourth Street, Pittsburgh, Pa. The next session of this School will begin Monday, September 4th. Course of Study comprehensive. Both Day and Boarding pupils received. For information or admission address the Rector, **Rev. R. J. COSTER, A.M.**

**BISHOPS COLLEGE SCHOOL,** Lennoxville, Province of Quebec, Canada. Michaelmas Term will commence on Saturday, September 7th. For particulars apply to the **Rev. Professor REED, M.A., Rector.** **EDWARD CHAPMAN, Secretary.**

**BISHOPTHORPE,** a Church School for Girls, **BETHLEHEM, PENN.,** Commences its 11th year September 18th, 1878. Number limited. Apply for Circulars to **Miss FANNY I. WALSH, Principal.**

**DROOKE HALL FEMALE SEMINARY,** MEDIA, DEL. CO., PA. The Fall Session of this well-known institution will open on Monday, Sept. 16th. For Catalogues apply to **M. L. EASTMAN, Principal.**

**DROOKS SEMINARY for Young Ladies,** Poughkeepsie, N. Y. Established 1871. Opens Sept. 11th. Excellent in all Departments. Special advantages in Music and Art Courses. Address **EDWARD WHITE.**

**CAMBRIDGE, MASS.** A lady desires to receive into her family two young ladies whose education is not completed, and for whom the influences of a refined home may be preferred to a boarding school. They will receive the same care and home instruction which she gives to her daughter, and they will have every opportunity to perfect themselves in the study of any special branch, either in private classes or in the best schools in Boston, or by attending lectures and concerts in Boston or Cambridge. For terms, address "S," care of Messrs. Houghton, Osgood & Co., Boston. References, by permission: Rt. Rev. T. M. Clark, D.D., Rhode Island; Rt. Rev. B. H. Paddock, D.D., Mass.

**CANADA** **HELLMUTH LADIES' COLLEGE,** LONDON, ONTARIO. Handsome, and spacious buildings and new Chapel. Unsurpassed for situation and healthfulness. *Ventilation, heating, and drainage perfect.*

The grounds comprise 140 acres of land. President and Founder, the Right Rev. I. Hellmuth, D.D., O.C.L., Lord Bishop of Huron.

The aim of the Founder of this College is to provide the highest intellectual and practically useful education for the daughters of gentlemen at very moderate charges.

The whole system is based upon the soundest PROTESTANT CHRISTIAN PRINCIPLES as the only solid basis for the right formation of character.

FRENCH is the language spoken in the College, and a French Service is held in the Chapel every Sunday afternoon.

The College is under the personal supervision of the Bishop, with a large staff of English and Foreign Professors. The MUSICAL Department is under the management of **MISS CLINTON,** who holds certificates from **SIR STERNDALE BENNETT** and **GIPIANI POTTER.**

Board, Washing, and Tuition Fees, including the whole course of English, the Ancient and Modern Languages, Calligraphy, Drawing and Painting, use of Piano and Library, Medical attendance, and Medicine, \$350 per annum.

A liberal reduction for the daughters of clergymen.

For "Circulars" and full particulars, address **MISS CLINTON,** Lady Superintendent, or President Hellmuth Ladies' College.

**CANADA.** **The Bishop Strachan School for Young Ladies,** TORONTO. PRESIDENT: THE BISHOP OF THE DIOCESE. Michaelmas Term opens Wednesday, September 4th. For admission or information apply to **MISS GRIER,** Lady Principal, Wykeham Hall, College Avenue, Toronto.

**CANADA.** **Trinity College School,** Port Hope, will reopen for the Fourteenth Year, on Sept. 16th, with a staff of eight Masters. New Buildings and large Playgrounds. Military drill. Fees (inclusive) \$225 per annum. Apply to **Rev. C. J. S. BETHUNE, M.A.,** Head Master.

INSTRUCTION.

CATHEDRAL SCHOOLS of the Diocese of Long Island At Garden City, N. Y.

The next year will begin on the 11th of September, 1878. Examinations for entrance will be held on the 9th and 10th. *New pupils must present themselves on the 9th.* For further information, and for Circulars, address, **The Rev. JOHN CAVARLY MIDDLETON, Warden,** (Until Sept. 10th at Glen Cove, N. Y.)

CHARLIER INSTITUTE, On Central Park, New York City.

Boarding and Day School for Boys and Young Men of 7 to 20. Prepares them for all Colleges, Scientific Schools, West Point, Naval Academy, and Business. French, German, and Spanish spoken and taught thoroughly. New building, erected purposely, a model of its kind. **Prof. ELIE CHARLIER, Director.**

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It prepares for COLLEGE, for the INSTITUTE OF TECHNOLOGY, and for BUSINESS LIFE, the number of teachers both in the Classical and English departments making it possible to do this to the advantage of each. It also receives SPECIAL SCHOLARS.

For those whose education is to be finished at school it provides a liberal course of instruction and reading. The school-house combines the advantages of an open and healthy position, perfect ventilation, and every appliance for the health and comfort of the pupils, who have also the use of a well-equipped Gymnasium and Drill Hall.

The Catalogue for 1878-79 gives a full account of the system and principles of the school, courses of study, terms, etc. It may be had at the stores of A. Williams & Co., Thos. Groom & Co., or by mail.

One of the principals may be seen at the school-house on Wednesdays and Saturdays in August, from 9:30 to 1 o'clock.

**CUSHINGS & LADD.**

**CHESTER, PENNSYLVANIA.** **MR. AND MRS. WM. SHALER JOHNSON'S SCHOOL** FOR YOUNG LADIES AND CHILDREN will reopen Sept. 12th. Boarders \$300 per annum. Mrs. Johnson was formerly Miss C. G. Robertson, of the Misses Robertson's School.

**CHRIST CHURCH SEMINARY,** Lexington, Ky. The Rev. THOMAS A. TIDBALL, Rector. A Church Boarding and Day School for Girls. The Christmas Term of the Thirtieth Year begins Sept. 9th 1878. For circulars address **MISS HELEN L. TOTTEN, Principal.**

**COLLEGE OF ST. JAMES'S GRAMMAR SCHOOL,** Washington County, Md., **DIOCESAN SCHOOL FOR BOYS.** Founded, 1842.

The buildings have been thoroughly renovated and improved. The healthfulness and beauty of the location are proverbial. Reopens Sept. 11th. For circulars, address as above, **HENRY ONDERDONK, A.M., Principal.**

**COLLEGIATE AND COMMERCIAL INSTITUTE.** GENERAL RUSSELL'S SCHOOL, NEW HAVEN, CONN. 44th Year. Preparatory to College, Scientific Schools, or Business. Thorough physical training by military drilling, gymnastics, etc. Full information sent on application.

**COTTAGE SEMINARY FOR YOUNG LADIES,** Pottstown, Montgomery Co., Pa. TWENTY-NINTH ANNUAL SESSION begins on Thursday, 12th September, 1878. Situated on Philadelphia & Reading Railroad, forty miles from Philadelphia. For Catalogues, containing terms, etc., apply to **GEO. G. BUTLER, A.M., Principal.**

**CIVIL AND MECHANICAL ENGINEERING,** at the Rensselaer Polytechnic Institute, Troy, N. Y. Next term begins Sept. 12th. The Annual Register for 1878 contains a list of the graduates for the past 32 years, with their positions, also course of study, requirements for admission, expenses, etc. Address **WM. H. YOUNG Treasurer.**

**CLIFTON SPRINGS SEMINARY,** A Home Church School for Young Ladies. Number limited. The next year will commence on Tuesday, Sept. 3d, 1878. For particulars address **MISS C. E. HAHN, Principal,** **Rev. Wm. B. ENSON, Rector.** Clifton Springs, N. Y.

**DE GARMO INSTITUTE,** Rhinebeck, N. Y., **JAMES M. DE GARMO, Ph.D., Principal,** Fits Boys and Girls for College or Business at reasonable rates. For particulars apply to the Principal.

**DE LANCEY SCHOOL FOR GIRLS,** Oneida, N. Y. The Fifth Year of this School will begin Sept. 18th, 1878. Terms \$300 per annum. Address **Rev. GEO. P. HIBBARD, Rector,** or **Miss L. M. MAERSH, Principal.**

**DE VEAUX COLLEGE,** Suspension Bridge, Niagara Co., N. Y. **CHURCH SCHOOL FOR BOYS.** Prepares for the Universities, U. S. Military Academy, Naval School, or business. Twenty Foundation Scholarships. **Rev. GEO. HERBERT PATTERSON, A.M., Pres.**

INSTRUCTION.

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**EAGLENEST.** A CHURCH FAMILY SCHOOL FOR BOYS. The situation is in the country, on the bank of the Mer-rimack River, and is healthy and attractive. The number of pupils is limited. The thirteenth year will begin Tuesday, September 10th, 1878. Address the Principal, **LLOYD W. HIXON, M.D.,** Newburyport, Mass.

**EDGEWOOD SCHOOL,** 59 Franklin Street, Baltimore, Md. This English and French Boarding and Day School for Young Ladies will reopen Sept. 19th. For circulars or information apply to **MRS. H. P. LEFEBVRE, Principal.**

**ELMHURST,** Concord, N. H., A FAMILY SCHOOL FOR GIRLS. For circulars address the **MISSSES BRIDGE.**

**ELMWOOD INSTITUTE,** Lanesboro', Berkshire Co., Mass., FITS BOYS FOR COLLEGE, SCIENTIFIC SCHOOL OR BUSINESS. Private instruction a specialty. Terms largely reduced The Thirtieth Year will open September 4th. Address **Rev. A. A. GILBERT, A.M., Principal.**

**EPISCOPAL ACADEMY OF CONNECTICUT.** The Rev. S. J. HORTON D.D., Principal. Assisted by five resident teachers. A Junior and Senior Department, each occupying a separate building. Terms: Juniors, \$375 per annum; Seniors, \$400 per annum. Special terms for Sons of the Clergy. Three sessions in the year. The next session begins September 11th, 1878. For circulars, address the Principal, Cheshire, Conn.

**EPISCOPAL HIGH SCHOOL,** Near Alexandria, Virginia. **L. M. BLACKFORD, M.A., Principal.** The 35th Annual Session opens September 25th, 1878. Assistants and terms as before. Boys prepared for college or business. Catalogues sent on application to the Principal at Alexandria, Va.

**FLUSHING, LONG ISLAND.** **MISS S. O. HOFFMAN'S SCHOOL FOR YOUNG LADIES AND CHILDREN** Will reopen September 19th. A few more Boarders will be received. For circulars, address as above.

**FLUSHING (N. Y.) INSTITUTE,** Boarding and Day School for Boys, Opens Tuesday, September 10th. Address **E. A. FAIRCHILD.**

**GANNETT INSTITUTE FOR YOUNG LADIES,** Boston, Mass. The 25th year will begin Wednesday, Sept. 25th, 1878. For Catalogues and Circular, apply to the Rev. GEO. GANNETT, Principal, 69 Chester Square, Boston, Mass.

**GOLDEN HILL SEMINARY FOR YOUNG LADIES,** BRIDGEPORT, CONN. Address **Miss EMILY NELSON.**

**GRANVILLE MILITARY ACADEMY,** W. C. WILLCOX, M.A., Principal. Boys under Church Influences. For Catalogues and admission address, until Sept. 5th, **Prof. THOMPSON, "The Pines,"** Salem, Washington Co., N. Y. References, by permission, **BISHOP DOANE,** Albany; the Rev. J. H. HOUGHTON, Salem, N. Y.

**GROVE HALL, NEW HAVEN, CONN.** Miss Montfort's School for Young Ladies. For Circulars address **Miss MONTFORT.**

**HARTFORD, CONNECTICUT.** A pleasant and healthy Home and School for motherless children under twelve years of age, where they will receive watchful care and judicious teaching. For references and further information please address **Mrs. M. L. READ, No. 181 Capitol Avenue.**

**HOMER INSTITUTE,** Tarrytown, N. Y., A BOARDING AND DAY SCHOOL FOR YOUNG LADIES, will reopen on Wednesday, Sept. 11th. For circulars, address **MISS M. W. METCALF, Principal.**

**HOMER SCHOOL FOR GIRLS,** Beverly, N. J. Fifth year will begin Sept. 18th. Healthy location. Thorough instruction. Terms, \$250 per year. **Mrs. FANNIE MORROW, Principal;** **Miss EMMA PRINGLE, Assistant.**

**KEBLE SCHOOL,** Syracuse, N. Y. **BOARDING SCHOOL FOR GIRLS.** Under the supervision of the **Rt. Rev. F. D. HUNTINGTON, D.D.,** Bishop of Central New York. Terms for Board and Tuition in English, Latin, and French, \$350 per annum. The eighth school year will commence on Wednesday Sept. 11th, 1878. For Circulars, apply to **MARY J. JACKSON, Syracuse, N. Y.**

**SOUTH JERSEY INSTITUTE,** Bridgeton, N. J.—For both sexes. College preparatory. Institute, classical and scientific courses. Building brick. Modern improvements. Climate mild, very healthy. Instruction thorough. Begins Sept. 4th. Send for catalogue. **H. K. TRASK, Prin.**



## INSTRUCTION.

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 SISTERS OF ST. MARY, MANAGERS.  
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 Wm. BLISS ASHLEY, D.D., Chaplain.  
 \$350 per annum. Opens Sept. 11. Address Chaplain.

**LA GRANGE SCHOOL FOR GIRLS.**  
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 MISS M. G. CONNELL, Principal,  
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**LA SELL SEMINARY for Young Women, Auburndale, Mass.**  
 Boston privileges with delightful suburban home.  
 Special care of health, manners, and morals of growing girls.  
 Unusual advantages in Music, Elocution, etc. Send for catalogue.  
 C. C. BRAGDON, Principal.

**MADAME CLEMENT'S SCHOOL,**  
 FOR YOUNG LADIES AND CHILDREN,  
 GERMANTOWN, PENN. (ESTABLISHED 1857.)  
 The School will reopen Wednesday, September 18th.  
 For Circulars apply to MISS E. CLEMENT.

CONNECTICUT, East Haddam, Middlesex Co.  
**MADAPLEWOOD MUSIC SEMINARY FOR YOUNG LADIES.**  
 Established 1868. A thorough graduate course.  
 The finest location on the Connecticut River. For catalogues address Prof. D. S. BABCOCK.  
 Pupils can enter at any time.

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 Courses of Instruction in Civil, Mechanical, and Mining Engineering, Chemistry, Metallurgy, Architecture, Science and Literature, etc. SCHOOL OF MECHANIC ARTS for manual instruction in trade work. Entrance examinations Sept. 25th and 26th, at 9 A. M.  
 SAMUEL R. EDELAND, Secretary.  
 WILLIAM B. ROGERS, President.

**MISS BALLOW'S**  
 ENGLISH AND FRENCH SCHOOL FOR YOUNG LADIES AND CHILDREN, No. 24 East 23d street, will reopen on Thursday, September 26th.  
 MOUNT HOLLY, N. J.

**MISS BAQUET'S**  
 English and French Boarding and Day School FOR YOUNG LADIES AND CHILDREN,  
 Will be reopened on Sept. 18th.  
 For particulars address the Principal.

**MISS EDMONDS,**  
**Boarding and Day School for Girls.**  
 Judicious teaching and motherly care. Young children a speciality. Highest references.  
 37 East 23th street, New York.

**MISS HARRIS'S HOME SCHOOL FOR GIRLS,**  
 White Plains, N. Y.,  
 WILL REOPEN SEPTEMBER 17th, 1878.

**MISS I. ANABLE'S BOARDING AND DAY SCHOOL**  
 For Young Ladies,  
**CHESTNUT HILL, PHILADELPHIA.**  
 The Sixth School Year will commence on Wednesday, September 18th, 1878. For particulars apply to MISS I. ANABLE.

**MISS MARY E. STEVENS'S** (Formerly Miss M. E. ARNTSEN and Miss M. E. STEVENS)  
**SCHOOL FOR YOUNG LADIES,**  
 West Chelton Avenue, below Wayne, Germantown, Pa.  
 Fall Session begins September 19th, 1878.

**MISS MEEKER'S French and English Boarding School**  
 for Young Ladies will reopen on Thursday, Sept. 19th, 1878, at 56 Washington Street, Norwich, Conn.

**MISS S. B. MATHEWS'S** Boarding and Day School for Young Ladies, SUMMIT, NEW JERSEY, will open Tuesday, October 1st, 1878.

**MRS. MERCER'S BOARDING SCHOOL**  
 For Young Ladies,  
 Prince of Wales Terrace, 903 Sherbrooke St., Montreal, Ca.  
 The residence is delightfully situated. The best Professors attend the School. French, German, and Music Government resident. Senior pupils attend the lectures of the "Ladies' Educational Society," before which a course of "Lectures on Cookery," by Miss JULIET CORSON, of New York, will be given next session. Pupils are also prepared for the Associate in Arts degree, McGill University. Mrs. MERCER gives personal attention to the health and conduct of her pupils. The Classes will meet for the session 1878-79 on Sept. 5th. Reference kindly permitted to the Rt. Rev. the Metropolitan and the Bishop of Quebec.

**MISS MORGAN'S BOARDING SCHOOL**  
 For Young Ladies, Portsmouth, N. H.  
 Native French and German teachers reside in the family. School year begins September 18th. Circulars on application.

**MISS RANNEY'S**  
**Boarding and Day School for Young Ladies,**  
 ELIZABETH, NEW JERSEY,  
 Will be reopened on Wednesday, 18th September, 1878.

**MR. CHURCHILL'S SCHOOL IN NEW YORK,**  
 448 Madison Avenue.  
 Term begins September 24th.

**MRS. GARRETSON**  
 assisted by MISS THURSTON, will reopen her ENGLISH, FRENCH, and GERMAN BOARDING AND DAY SCHOOL for Young Ladies and Children, No. 52 West 47th street, New York, on Wednesday, September 25th. Great prominence given to MUSIC.  
 The Kindergarten will reopen October 1st.

## INSTRUCTION.

**MRS. J. H. GILLIAT'S**  
**FAMILY AND DAY SCHOOL,**  
 Newport, R. I.,  
 Reopens Thursday, September 26th.

CONNECTICUT, Stamford.  
**MRS. RICHARDSON'S ENGLISH, FRENCH, and GERMAN**  
 Boarding and Day School for YOUNG LADIES,  
 Reopens September 23d.

**MRS. SYLVANUS REED'S SCHOOL**  
 Nos. 6 & 8 East 53d St., New York,  
 A CHURCH SCHOOL FOR YOUNG LADIES.  
 French and German Languages practically taught. Thorough training in Primary and Secondary Departments. The Course of Study in the Collegiate Department requires four years, and meets all the demands for the higher education of women.  
 The health record of this School from the beginning proves that a high standard of health and a high standard of scholarship are entirely compatible.

**MRS. WILLIAMS'S**  
 ENGLISH and FRENCH BOARDING AND DAY SCHOOL  
 for Young Ladies and Children, 26 West 38th street, reopens Sept. 26th. Lecture course commences 1st Nov.

**PEEKSKILL (N. Y.) MILITARY ACADEMY.**  
 School year opens September 11th, 1878.

**POUGHKEEPSIE FEMALE ACADEMY,**  
 Rev. D. G. WRIGHT, D.D., Rector.  
 The facilities for a thorough and finished education are second to none, while no effort is spared to make this a REFINED, CHRISTIAN, and HAPPY HOME FOR PUPILS. For circulars, containing terms, references, etc., please address the RECTOR, Poughkeepsie, N. Y.

**POTTER HALL,**  
 Andalusia, Pa.  
 A HOME BOARDING SCHOOL FOR LITTLE BOYS.  
 Two and a half hours from New York. Half hour from Philadelphia, Pa. Charges moderate; number limited. Ninth year begins Monday, 9th September, 1878.  
 A. N. ARMS, Jn., Principal.

**REV. DR. S. B. BOSTWICK,** of Sandy Hill, N. Y., desires to receive into his family a few boys to care for and educate. He resides in a very pleasant and healthy village on the upper Hudson, midway between Saratoga Springs and Lake George. He is permitted to refer to the Rt. Rev. Horatio Potter, D.D., the Rt. Rev. Wm. Croswell Doane, S.T.D., and the Rev. J. Breckenridge Gibson, D.D., Rector of St. John's School, Sing Sing, N. Y. The School Year begins September 11th.

**RUGBY ACADEMY,**  
**A COLLEGIATE SCHOOL FOR BOYS,**  
 WILMINGTON, DEL.

Dr. Samuel W. Murphy, A.M., Principal, assisted by seven experienced teachers. The Rev. R. Heber Murphy, A.M., in charge of the Boarding Department. Terms for board, washing, light, fuel, and tuition in English branches, Latin, Greek, Penmanship, and Commercial branches, \$300 per annum.

The School will reopen on Monday, September 24, 1878.  
 For Catalogues and Circulars, giving full information, address  
 Dr. SAMUEL W. MURPHY, A.M., Principal,  
 RUGBY ACADEMY, Wilmington, Del.

REFERENCES:  
 Hon. Thomas F. Bayard, Rt. Rev. W. Pinkney, D.D.,  
 Rt. Rev. Henry C. Lay, D.D., Rt. Rev. Alfred Lee, D.D.

**RUTGER'S FEMALE COLLEGE**—The Fortieth Year begins Sept. 25th. Examinations Sept. 23d and 24th.  
 THOS. D. ANDERSON, D.D., President.

**RYE SEMINARY, Rye, N. Y.**  
 A SCHOOL FOR YOUNG LADIES.  
 For particulars address MRS. S. J. LIFE.

**SCHOOL FOR BOYS**  
 At Westport, Conn.  
 The Rev. James E. Coley, Principal. Fall Term opens Sept. 10th. Boys boarded during the Summer vacation if desired.

**SEASIDE HOME,** ASBURY PARK, N. J.,  
 Boarding and Day School for Young Ladies and Children, Reopens Sept. 10th, 1878.  
 Address MISS J. ROSS, Principal.

**SELECT FAMILY SCHOOL**  
**FOR BOYS.**  
 LIMITED TO SIXTEEN. THOROUGH and REFINED.  
 Address Rev. JOHN B. CLEMSON, D.D.,  
 Claymont, Delaware.

**SHATTUCK SCHOOL, Faribault, Minnesota.**  
 A most thorough, well-disciplined Church School for Boys. Graduates enter Sophomore in College. Location unsurpassed in beauty and healthfulness. Seven resident Teachers. United States officer gives military instruction. Reduced railroad fare. Term opens September 12th. Send for Catalogue. BISHOP WHIFFLE, President; Rev. JAMES DOBBIN, A.M., Rector.

**ST. AGNES SCHOOL,**  
 Albany, N. Y.

The eighth year of this School begins (N.Y.) Wednesday, September 18th. Term \$30 a year. Entrance Fee, \$25. For circulars containing full information apply to  
 SISTER HELEN, or  
 MISS E. W. BOYD,  
 St. Agnes School.

## INSTRUCTION.

**ST. ALBAN'S HALL, 81 St. Mark's Avenue, Brooklyn, N. Y.**  
 The Rev. R. B. SNOWDEN, A.M., Rector.  
 Sixth Year begins Sept. 11th. A few girls taken as boarders. Tuition in English, French, German, Classics, and Drawing, with Board, \$20 a term. No extras but Music.

**ST. CATHARINE'S HALL.**  
**DIOCESAN SCHOOL FOR GIRLS.**  
 The Eleventh year of this school will begin Sept. 12th. Miss MARTHA E. DAVIS, Principal. For circulars address the Rev. SAMUEL UPJOHN, Rector, Augusta, Me.

**ST. CATHARINE'S HALL**  
**DIOCESAN SCHOOL FOR GIRLS,**  
 256 Washington Ave., near DeKalb Ave.  
 BROOKLYN, N. Y.

Under the Charge of the Deaconesses of Long Island. Half-yearly terms begin St. Matthew's Day (Sept. 21st) and Feb. 11th. Rector, Rt. Rev. A. N. LITTLEJOHN, D.D., Bishop of Long Island.

**ST. GABRIEL'S SCHOOL,**  
 Peekskill, N. Y.

This School will reopen on Monday, Sept. 23d, 1878. Address as above, The Mother Superior, Sisters of S. Mary.

**ST. JOHN'S HOUSE,**  
 Newport, R. I.  
 THE REV. W. S. CHILD, S.T.D.,

assisted by an able resident master, continues to receive a limited number of Boys into his own family to educate either for College or for Business. F. O. Box 446.

**ST. JOHN'S SCHOOL.**  
**BOARDING AND DAY SCHOOL FOR YOUNG LADIES AND CHILDREN.**  
 Nos. 21 and 23 West Thirty-second Street,  
 Between Broadway and Fifth Ave., New York  
 Rev. THEODORE IRVING, L.L.D., Rector.

**ST. JOHN'S SCHOOL FOR BOYS,**  
 Sing Sing, N. Y.,  
 Rev. J. BRECKENRIDGE GIBSON, D.D., Rector.

The next year will begin Tuesday, Sept. 10th.

**ST. MARGARET'S DIOCESAN SCHOOL FOR GIRLS,**  
 WATERBURY, CONN.  
 Advent Term will open D.V. Wednesday, Sept. 18th, 1878.  
 The Rev. FRANCIS T. RUSSELL, M.A., Rector.

**ST. MARY'S SCHOOL,**  
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